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THE

# MONTHLY EPITOME,

FOR JUNE, 1803.

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L. TRAVELS in Turkey, Asia-Minor, Syria, and across the Desert into Egypt, during the years 1799, 1800, and 1801, in company with the Turkish Army and the British Military Mission; to which are annexed, Observations on the Plague and on the Diseases prevalent in Turkey, and a Meteorological Journal. By WILLIAM WITTMAN, M.D. of the Royal Artillery.

(Concluded from p. 276.)

“WE were next conducted to all the interesting places which respected our Saviour previously to his death; such as the spot where he was confined before his trial and condemnation; that where he was scourged, and the crown of thorns placed on his head; that where he was nailed to the cross, &c. We saw the fissure in the rock which was rent by the earthquake at the time he gave up the ghost, together with the place where the soldiers cast lots for his garments, and the spot where his body was embalmed.

“The whole of this very extensive building, in which the Greeks, Latins, Armenians, and Copts, have each respectively a chapel, stands on Mount Calvary. We visited each of these chapels. Near to that which was built by St. Helena, the mother of Constantine the great, in commemoration of the finding of the cross on which our Saviour was crucified, we

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saw the cavern which was formerly the grand reservoir of water that contained the cross. In the middle of the Greek chapel stands a marble basin fixed on the ground, which the Greek priests told us was not only placed in the centre of the pile of buildings, but in the centre of the universe: this beautiful chapel is built of yellow and white marble, and several of the columns are of verd antique. We next proceeded to the chapel where Mary visited Jesus, the pavement of which is of beautiful marble, inlaid and ornamented with much taste. In the course of our inquiries, we saw the tomb of Baldwin, governor of Jerusalem, who was killed during the crusades.

“The beauty and grandeur of these buildings do great credit to the age in which they were executed. Over the gate which led us to the elegant structure erected by the order of St. Helena, in which the holy sepulchre and the memorable spots I have noticed above are enclosed, we saw the vestiges of several pieces of fine sculpture, together with a considerable number of marble and granite columns of the Corinthian order, and other architectural decorations.

“The Greek and Armenian priests entertained us with coffee and sherbet in their respective chapels. They told us, that after the French had landed in Egypt, the Turks had, on a plea of suspicion that the monks in general were not entire strangers to the plans and intentions of the enemy,

searched their monasteries for arms, papers, and other concealed effects, and had obliged them to seek refuge in the building over the holy sepulchre: they had there threatened to bring cannon against them, and put them to death, in case they should refuse to open the door of the building, and surrender themselves. In this alarming crisis they were providentially saved by a Turkish santon, or fanatic, who took his station on an elevated part of the city, and there harangued the Musselmen in behalf of the ministers of the christian gospel, reminding them that, having searched their monasteries, they had neither found arms nor any other object which could lead to suspicion, and recommending them to desist, and permit the unfortunate priests to return to their convents: the effect of this exhortation was, that the multitude laid aside their sanguinary pursuit, and the monks were permitted to return quietly to their homes. They were not ungrateful for their deliverance, but collected a considerable sum of money for the santon, which he, with great delicacy, refused.

"On our return we dined at the convent with the holy fathers, and proceeded afterwards to the general's lodging, where the visit of the Muf-ti, who came thither to pay his respects, was shortly after announced. This personage, who seemed to carry terror and dismay in his countenance, told us, that it was impossible Jerusalem should ever be taken, as there were seventy thousand prophets on the other side of the Dead Sea ready to come forward for its protection and defence. He also declared to us, that it was recorded in the sacred writings that the English and Turks had been friends for more than a thousand years. He was not only supreme of the church, but held the office of cadi, or judge.

"On his departure we returned the visits of the Greek and Armenian clergy. The Armenian church, a fine and elegant structure, was ornamented by several good scriptural paintings. The fathers pointed out to us the spot where the head of St. James was deposited, after he had been decapitated at Caissa.

"We rose at five in the morning of the 18th, and went to the chapel,

where mass was performing. We breakfasted shortly after, and at seven o'clock left Jerusalem, on our way to Bethlem, accompanied by the superior and several of the monks belonging to the Latin convent, in which we had taken up our residence. On our quitting the city we passed Mount Sion, on which the walls of the city are partly built, and which is separated by a valley from the hill where Judas Iscariot sold Jesus for thirty pieces of money: the road winds over a part of this hill. After an hour's journey we reached a convent built by St. Helena, from whence we had a view of Bethlem, the road leading to which is extremely rocky, and of a very dreary appearance. On approaching, the Dead Sea was in our view. Bethlem stands on a lofty mountain, the soil of which abounds in chalk and marl. The inhabitants came out to welcome us on the road; and this was done by the women by a most hideous shrieking noise, accompanied by gestures and distortions which it would be difficult to describe. On our passage through the streets the houses were thronged with people.

"As we approached the convent, in which we were received with great hospitality, we passed beneath the ruins of an ancient gateway, and afterwards entered a lofty building, erected by St. Helena, anciently styled the temple, but now the convent, of St. Catherine. It is ornamented with at least fifty lofty and beautiful columns of marble, of the Corinthian order, and has on its walls the remains of several fine paintings, in fresco, of scriptural subjects, representing the apostles, patriarchs, &c. The beauty and symmetry of the temple have been in some measure destroyed by a portion of it, which they have converted into a chapel, having been divided off by the Greeks, who received permission from the Turks to do so, on their consenting to pay an annual contribution.

"After having partaken of an excellent breakfast, provided by the superior of the convent, we went to see the three surprising basins built by Solomon, near to which he is said to have spent much of his time.

"The pools, or basins, of Solomon are three in number, and situated in a sloping hollow of the moun-

tain, one above another; so that the waters of the uppermost descend into the second, and those of the second into the third: their figure is quadrangular; the breadth is nearly the same in all, amounting to between eighty and ninety paces; in their length they differ, the first being about one hundred and sixty paces long, the second two hundred, and the third two hundred and twenty; the depth of each is considerable. They are lined with stone, plastered, and in a tolerable state of repair; they contained, however, but little water when I visited them.

"The monks by whom we were accompanied considered these pools, or basins, as one of the greatest antiquities in the country.

"They are distant two hours journey from Bethlem; and the road which leads to them, consisting entirely of rocks, is almost impracticable. These basins supplied the inhabitants of Bethlem and Jerusalem with water, by means of aqueducts, which appeared, however, at the time of our visit, to be out of repair. In the vicinity of the pools we noticed a Turkish fort; and, not far from it, the source, or spring, by which the basins are supplied with water, as well as by the rains which occasionally fall upon the neighbouring mountains during the winter season.

"In returning, we passed through a valley, in which was a garden, entitled the garden of Solomon: its irrigation having been favoured by the water which at times issues from the rocks above into the valley, the vegetables it contained had a very promising appearance. We saw in the valley the ruin also of a building, which, we were told, had been inhabited by Solomon's concubines.

"On approaching Bethlem the general made a sketch of the town: and we found, on our arrival, a sumptuous dinner prepared for us at the convent. After this repast we visited the birth-place of our Saviour, a deep cavern hewn out of the solid rock, and lighted up by a considerable number of lamps, in which the manger was, as well as every other interesting particular, pointed out to us. The manger was, for the same reason as the sepulchre, cased over with marble, to prevent the pilgrims from mutilat-

ing it, and carrying off with them fragments of such precious relics. We were afterwards conducted to a variety of memorable spots, and, among them, to the deep and immensely large cistern into which the bodies of the infants murdered by command of Herod were thrown. Near to this cistern the tomb of St. Jerome was situated.

"The convent of St. Catherine, in which at one time twenty monks resided, but the number of whom was now reduced to eight, and the Greek and Armenian convents, being all of them within the same walls and enclosure, so as to constitute one large and entire building only, all the ever memorable places within Bethlem, which the sacred writings have recorded, are in this way built over and preserved.

"The inhabitants of Bethlem consist, for the greater part, of Greeks, Armenians, and Arabs, converted to christianity: among its population but few Turks are to be found. The dress of the men, like that of the neighbouring peasants, is extremely simple, and consists of a long white chemise, or frock, with a girdle fastened round the waist: very few of the poorer sort, whether males or females, wear shoes. The women are dressed in a blue chemise, with a cotton belt, or girdle, and cover the head with a long white veil, which flows loosely down the back: their complexion is very dark, approaching almost to black: they are very laborious, and submit to every description of drudgery: they are betrothed as soon as they come into the world, and marry at the early age of twelve years.

"Bethlem, standing on an eminence and on a chalky soil, is justly considered by the inhabitants as possessing a very salubrious air; in proof of which I observed but few among them who had a sickly appearance: there were indeed some cases of ophthalmia, but very rare. The sides of the mountain on which this town is situated were, as well as the summit, interspersed with fine vineyards, banked in with stones, which must have cost a prodigious labour to the cultivators: the grapes they yielded were remarkably large, and finely flavoured. In addition to these we saw figs, pomegranates, and an abundance of olives, on which fruits the inhabi-

tants, in a great measure, subsist. In the vallies some corn is produced, and the bread made from it is of an excellent quality. The dews, which fall in great abundance, are highly favourable to the vegetation in general.

"As we had to return, in the afternoon, the visits of the Greek and Armenian patriarchs, it was somewhat late before we quitted Bethlem, inasmuch that we did not reach our convent at Jerusalem until seven in the evening. I brought away with me from the former of these places several chaplets, or strings of beads, made from a fruit brought from Mecca, dyed of a red colour, and crosses, and other trinkets, made from a pearl-oyster, which the inhabitants procure from the Red Sea, and which they manufacture into these curious articles with great address.

"On the 19th, at eleven in the morning, we left the convent at Jerusalem, on our way to the Mount of Olives, situated at about a mile's distance from the walls of the city. Our attention was then directed to the sepulchres of the kings, which the monks consider as the third wonder in that part of the world. To inspect them, we entered at the east side, through an opening cut out of the solid rock, which brought us into a spacious court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of this court there is a portico, nine paces long and about four broad, in like manner hewn out of the natural rock: it has a kind of architrave running along its front, and although time has certainly deprived it of some of its beauties, yet it still exhibits the remains of excellent sculpture of flowers, fruits, &c. On the left hand, within this portico, we entered a small aperture upon our knees and hands: the passage was become difficult on account of the accumulation of rubbish collected at its mouth.

"We reached at the commencement a large square chamber, cut with great neatness and exactness out of the solid rock. From this chamber we entered a second, which led to several more, five or six in all, one within the other, nearly of the same description as the first, except that in

the interior chambers there were niches, or sepulchres for the reception of the dead. Each of these caverns, or chambers, had niches for four, six, or eight, bodies. The mutilated portions of the sarcophagi, ornamented with fine sculpture, lay scattered upon the ground, as well as the fragments of the stone doors by which these chambers had been anciently closed.

"The lid of one of the sarcophagi, seven feet in length, having on it grapes, leaves, acorns, and various other devices, very beautifully sculptured, was in an entire state.

"A door of one of the chambers was still hanging. It consisted of a mass of solid stone, resembling the rock itself, of about six inches in thickness, but in size less than an ordinary door: it turned upon two hinges, contrived in the manner of axles. These hinges were of the same entire piece of stone with the door, and were received into two holes of the immovable rock, one at the top, the other at the bottom.

"In some of these chambers the dead bodies were laid upon benches of stone; others had sepulchres cut in the form of ovens. In the different chambers which I entered I imagine from forty to fifty bodies might have been deposited. Whether the kings of Israel or of Judah, or any other kings, were the constructors of them, they have certainly been contrived with infinite ingenuity, and completed with immense labour.

"Having withdrawn from these interesting mausolei, or caverns, we proceeded to the sepulchres of the virgin Mary, of her mother, and of Joseph, all of them situated in the valley of Jehoshaphat, and over which was erected a large stone building, reconstructed by the Armenians about forty years before. It was in the vicinity of this spot that St. Stephen was stoned. To reach the sepulchres, which were in the inferior part of a cavern, dug from the solid rock, we had to descend a flight of forty-eight steps. The virgin's sepulchre was lighted by lamps, which were constantly kept burning at the joint expense of the Greeks, Armenians, and Copts. I brought away with me several small pieces of rock, cut in squares, which the inhabitants take



care to provide for the gratification of the curious traveller. Contiguous to the building erected over the sepulchres we entered a cave, in which our Saviour is said to have sweated blood. The monks by whom we were accompanied pointed out to us several large, and apparently ancient, olive-trees, which, they assured us, were in existence in the time of our Saviour, and which stood in front of the building. We did not presume to question their erudition on this point of natural history; but could not help admiring the attention they bestowed on them, in encompassing their roots by stones, and filling up the cavities of their decayed trunks with the same materials, for their better preservation.

"On our quitting this spot we went to the Mount of Olives, a very steep hill, on the east side of Jerusalem, the valley of Jehoshaphat lying between the mount and city. On our reaching its summit we were conducted to a small circular building, in which the reverend fathers pointed out to us the impression of our Saviour's foot in a stone, when he ascended into heaven. The christian inhabitants, when they visit the Mount of Olives, do not content themselves with saluting this cavity in the stone, but also rub on it the fragments of marble taken from the rock beneath, at the sepulchre of the blessed virgin. The small building erected over the place of ascension is contiguous to a Turkish mosque, and is in the possession of the Turks, who derive a profit from showing its contents; and who also subject the christians to an annual contribution for a permission to officiate within it, according to their ritual, on ascension-day. At the distance of about an hundred yards from the mosque is the spot where the angel appeared to Jesus, warning him to ascend, as his place was not on earth, but above; and where the apostles were assembled at the moment of his ascension. From the mosque itself we had a fine and commanding view of Jerusalem, Mount Zion, and the Dead Sea.

"In descending the mountain, and in passing afterwards through the valley of Jehoshaphat, we passed to the right of the place where the body of the prophet Isaiah was severed into two parts. In ascending Mount Zion

we saw, on the acclivity of an opposite mountain, a building erected on the spot where Judas Iscariot betrayed Jesus for thirty pieces of silver. On reaching the summit of the mount, a church and a convent, belonging to the Armenians, were pointed out to us, situated at a small distance from the entrance-gate leading to the back part of the city: it was there, the monks informed us, that the cock crew when Peter denied Christ. Without the city walls, and on Mount Sion, there is a Turkish mosque standing on the ground where king David was buried, and where our Saviour instituted the Lord's supper.

"We returned to Jerusalem, and, having partaken of a good dinner at the convent, paid an evening's visit to the Mufii, who received us with much hospitality and politeness, and who expressed his wish that we would spend another day in the holy city, in order that he might entertain us in a suitable manner; we had, however, made our arrangements to set out on the following morning, on our return to Jaffa.

"Having accordingly made an early breakfast at the convent, we left Jerusalem at eight in the morning of the 20th. Our plan was, to halt at St. Jerome in the evening; to proceed to Ramla on the following day; and to reach Jaffa on the third. On our way to the village of St. John, distant three hours journey from Jerusalem, a fine building, styled the convent of St. Helena, was pointed out to us, as having been built by that empress on the spot whence the timber was taken for our Saviour's cross. In the village itself, the birth-place of St. John the Baptist, there is also a convent. We arrived there at eleven o'clock, and, having entered the church, were directed to the spot where St. John was born, and which is constantly lighted up by lamps. The church is very neatly decorated, and is ornamented by several good pictures.

"The inhabitants of St. John are a mixture of Turks and Arabs, the former of whom are by far the most numerous. They were, at the time of our visit, as well as two other neighbouring villages, in a hostile state to Mahomed Pacha, who, not content with having levied the customary annual *avanas*, or tributes, had

endeavoured to exact heavy contributions, which they had neither the will nor the capacity to pay. They had accordingly assembled, and had sworn, laying their swords across, which with them adds great solemnity to the protestation, that they would prefer death to a submission to any demand which should exceed the customary amount of their contributions. In the vicinity of this village there are several fine vineyards, and other spots in excellent cultivation.

"After having taken the necessary refreshments we quitted St. John at two in the afternoon, on our way to St. Jerome; on our approaching which place we were met by the Arab sheick, and a considerable number of his people, who had come out to welcome us and pay their respects. On our arrival, at half past four o'clock, we were conducted to a house which had been prepared for our reception; and, having brought with us cold provisions, we soon found ourselves at our ease.

"Shortly after we had reached the village, the inhabitants, who were equally refractory with those of St. John, were thrown into great confusion and alarm by the rumour that the troops of Mahomed Pacha were approaching: instantly both men and women fled to an adjoining post, situated on a lofty mountain, very difficult of access, and equally hazardous to an enemy who should meditate an attack. They there waited further intelligence respecting the advances of the redoubt- ed pacha.

"On our rising at four in the morning of the 21st there was a very considerable fall of dew, which, in this country, where the rains occur so seldom, is in a manner indispensable to the vegetation. We were told at Jerusalem that rain had not fallen there during nine months.

"The vineyards about St. Jerome, cultivated in terraces, or, in other words, banked in with stones to prevent the escape of the soil and moisture, had a very promising appearance. We left that place about seven o'clock, to proceed to Ramla, and took a route over the mountains, infinitely more agreeable and commodious to the traveller than that by which we had passed on our way to Jerusalem. We arrived about eleven o'clock at the village of Caissa, where we had

breakfasted when we first proceeded on our journey, the day after our departure from Jaffa; and, having halted to take refreshments, pursued our way to Ramla, which we reached at two in the afternoon, fixing our residence, as before, at the Latin convent.

"Ramla, the ancient Arimathea of the sacred writings, is well known as the residence of Joseph, the rich man and disciple, who went to Pontius Pilate to beg the body of Jesus, which having obtained, he, in concert with Nicodemus, took it down, and wrapped it in linen clothes, with spices, after the manner of the Jews, depositing it in a sepulchre, hewn out of the rock, which had been prepared for himself. The view of the town, from the side at which we entered on this latter occasion, was extremely picturesque and beautiful. It is situated on the confine of a rich and extensive plain, the luxuriant soil of which is capable of producing whatever is essential to the subsistence of man. We saw several plantations of the dourra, or Indian corn, together with vineyards, gardens containing fruits and vegetables, and fields of cotton. The numerous olive-trees without the town, and the date-trees interspersed between the buildings, furnished a most agreeable picture.

"The pavement of the streets of Ramla is intermixed with portions of marble; and the houses being partly built of that material, which is here of a yellowish cast, and partly of stone, with the addition of domes and terraces, have a very neat and agreeable appearance, when viewed from an elevated situation.

"We were told by the reverend fathers belonging to our convent that the mountain which is contiguous to the Dead Sea exudes a bituminous matter, with which the sea itself is occasionally over-pread. They produced a specimen of this substance, which had the appearance of common pitch. I do not wish to accuse them of dealing in the marvellous, but they surprised us not a little when, in speaking of the noxious quality of the air in the vicinity of the Dead Sea, they asserted, that notwithstanding the fruits and vegetables which grew there were very fine in appearance, they were destitute of all flavour;

and that the oranges, in particular, instead of containing a pleasant and refreshing juice, were filled with a cinniferous matter. The superior assured us, that he had sent several of these oranges to Europe, as a curiosity.

"Several fine refreshing showers having fallen during the night, we had a very cool and agreeable ride from Ramla, which we left at eight in the morning of the 22d, and reached the camp at Jaffa about eleven o'clock.

"On our return from Jerusalem we fell in with the Greek priests whom I have already mentioned as having been on their way to Ramla, to obey a requisition of Mahomet Pacha, with whom, we were now told, they had purchased their peace, by consenting to pay a fine of five hundred purses, each containing the same number of piastres. This reconciliation having been effected, they were joyfully returning to the holy city.

"Our excursion thither was attended by a singular circumstance, namely, that our party, comprehending the escort and attendants, was made up of eight different nations, English, Spaniards, Italians, Greeks, Armenians, Turks, Copts, and Arabs." p. 173.

Grand Cairo is thus described.

"Grand Cairo, the capital of Egypt, is by the Arabs called Mesr, or Messer, and has also been denominated, in the language of the country, Kahira. It is situated beneath Mount Mokattam, to the foot of which it reaches, on the eastern bank of the Nile, from which it is nearly a mile distant, and is surrounded by a wall, the circumference of which may be computed at about three leagues.

"The castle, or citadel, stands on the most elevated part of the town, under Mount Mokattam, which, in the Arabic tongue, is called Gibbel Girgis. It is conjectured by some to have been built by Salah Edden, a sultan of Egypt, seventeen centuries ago; while others carry back its antiquity to a still more remote period, to the flourishing period of ancient Greece, and conjecture it to have constituted a part of the Egyptian Babylon. It comprehends a very large space of ground, and contains many ruinous buildings, a part of which formerly

boasted a considerable share of splendour, having been inhabited by the sultans of Egypt. Prior to the invasion of Egypt by the French, the pacha of Cairo resided in a palace, now in a very ruinous condition, within the citadel; and, independently of the quarter occupied by him, his guards, suite, corps of Janissaries, and Assafs, had distinct portions of the buildings assigned to them.

"However formidable this citadel may be to the inhabitants of Cairo, its position would be by no means advantageous in the case of a regular siege, since it is so completely commanded by Mount Mokattam, that an experienced enemy from without would have every advantage over the besieged inhabitants.

"The walls of the citadel, which have been suffered in a great measure to fall into decay, are in general lofty, and appear to have been well built: in many parts they were repaired, fortified, and new modelled, by the French, whose principal aim seems to have been a perfect command of the town, which, in its present state, it possesses in a sufficient degree to overawe the inhabitants in all cases of popular tumult and commotion.

"For the further defence of Cairo, to which they deservedly attached a very particular importance, the French constructed several small forts and block-houses on the different commanding mounds of rubbish by which that city is every where surrounded. They also formed lines which extended from Grand Cairo to the Nile, inclosing Boulac on the north side; and, to the southward, converted the aqueduct into a wall of defence, reaching from the river side to the walls of Cairo.

"On the islands of Roudah and Lazaretta several small works were thrown up; and on the approach of the British army several vessels were sunk in such a manner as to form a boom, extending across the Nile, from the island of Lazaretta to the village of Embaba. In addition to these defences, the house of Ibrahim Bey, situated on the eastern bank of the Nile, was converted into a small fort, and the village of Giza surrounded by a wall, with several fletches thrown out in earth-works, and palisadoed.

"Within the citadel of Cairo there

is a mint, in which gold and silver monies, having on them the stamp of the city, are coined. In Egypt, as well as in Turkey, the latter of these coins are so much debased that the proportion of silver contained in them does not exceed twenty-five per cent.

"The streets of Cairo are extremely narrow, and winding in their direction; being at the same time unpaved, the stranger who passes through them labours under many difficulties, and, in consequence of their great intricacy, is frequently obliged to have recourse to a guide: their very contracted breadth has, however, this convenience, that it affords to the inhabitants an almost continual shade, which, in a climate like that of Egypt, where the sun's rays shed so intense and scorching a heat, cannot be otherwise than highly acceptable: they are rendered still more cool and agreeable by being frequently, in the course of the day, sprinkled with water; and in this way the dust, which, when dry, is converted into so fine and impalpable a powder as to be raised into the air by the smallest puff of wind, is laid, and arrested in its progress. One of the greatest annoyances to which persons on foot can be subjected is thus in a great measure removed.

"The houses of Cairo are lofty, and provided with flat roofs, or terraces, the walls of the lower story being constructed of a whitish stone, brought from the neighbouring mountain: the upper stories are built of wood, with the windows projecting into the street, and latticed. The projection is frequently carried to such an excess, that the opposite windows of the houses on each side of the street nearly touch each other.

"Within, the apartments of the principal houses are large and commodious, and have a capacious opening facing the north, which serves as a ventilator, and allows a constant current of air to pass through the dwelling. In the houses inhabited by the beys, and by the more opulent of the merchants, there are handsome fountains, which are constantly playing: this is considered as one of the greatest luxuries that can be enjoyed within doors. The floors are of stone, and are usually decorated with mosaic work, executed with much taste and

neatness. The furniture is much the same as that employed in Turkey, and consists principally of sofas and carpets.

"The great and the wealthy usually repose on a sofa, in the calm enjoyment of all the pomp and luxury of the east, smoking until sun-set, and taking between meals their coffee, sherbet, &c. while the numerous class of the indigent inhabitants toil unceasingly, without a shelter from the scorching rays of the sun, and still appear cheerful and contented with a scanty meal. This description of people, indeed, live extremely hard, have scarcely a sufficiency of clothing to hide their nakedness, and sleep and herd with their animals, in filth and wretchedness.

"The palaces of the beys are very capacious, and are surrounded by high walls, with a wide entrance, but without windows, exteriorly at least, on the ground floor. Many of them were in a ruinous state at the time of our arrival at Cairo, having been partly demolished by the French, together with nearly the whole of one of the sides of a large square, called Ezbekier.

"The mosques occupy at Cairo large spaces of ground, and are very numerous: their minarets have a fine appearance from a distance, but the mosques themselves are much inferior to those of Constantinople.

"The length of the city, from north to south, is about a league and a half, and its breadth nearly a league. It is provided with several gates, or entrances, the principal one of which, leading in a northern direction towards Syria, is called Babel Nasser. On entering the city by this gate, the traveller finds himself in a long and narrow street, which, as it is one of those more particularly appropriated to commerce, is very populous, and constantly thronged with passengers: it contains many bazars, or shops, fitted up for the different trades and professions, and which are not ill supplied with the commodities and manufactures of the country, as well as with those imported from Europe. In this street, and in several others which are respectably inhabited, a kind of wooden chandeliers are suspended in the centre, at a convenient height, to be employed in the illuminations

which take place on the celebration of the different festivals.

"Each of the coffee-houses of Cairo is frequented by a reciter of extemporaneous verses, or perhaps by several. By contributing to the amusement of the company, these improvisatori collect small sums to relieve their necessities, which, as their sole dependence is placed on the skill they have acquired in the recital of their impromptus, are of the most urgent kind. Accordingly, they are to be met with, not only in the coffee-houses, but on the best frequented roads, in the most impoverished and abject condition, frequently with a cap of rushes on the head, as a distinctive mark of their vocation. They there lay the passengers under contribution, by the recital of verses in their praise, which, notwithstanding those whom they accost are utterly unknown to them, are certain to be filled with the most fulsome adulation.

"It was impossible for me to form an accurate idea of the population of Cairo, which I was, however, led to think very considerable. This opinion was probably in some measure influenced by the narrowness of the streets, which occasions them to be almost constantly crowded with passengers. It is proper to state, however, that there are in that city very large areas, or spaces of ground, unoccupied, independently of the very extensive openings which surround the mosques, the houses of the beys, and the public buildings. Any inference I could draw on this head from the mortality which took place during my stay there would be very uncertain.

"I could not learn that there are any wells of fresh water at Cairo, with the exception of one in the citadel, which boasts a considerable degree of antiquity, and is very curious in its construction: its origin is carried back to the reign of the caliph Salah-ed-din, whose name properly signifies Joseph; and it is reasonable to suppose that it has received from this circumstance the denomination of Joseph's well, rather than that it was named, as some have supposed, after the patriarch Joseph, the reputed father of our Saviour. Within the citadel there is a very extensive building, which, as it is conjectured to have been formerly the residence of the ca-

liph Joseph, or Salah-ed-din, is called Joseph's palace, and contains several vestiges of its ancient splendour: one apartment, in particular, is ornamented with beautiful mosaic work, but this room is at present converted into a cloth manufactory: it leads into another apartment, the ceiling of which was formerly embellished with paintings in fresco. What renders the remote antiquity of this palace, which has been without doubt the residence of the caliphs of Egypt, unquestionable, is, that the names of the ancient monarchs of Egypt are engraven on its walls, in characters which leave no uncertainty as to the time of their being wrought.

"To return to Joseph's well. It is in depth no less than two hundred and eighty English feet, and in circumference forty, with a winding gallery, by which the men and cattle employed to procure the water ascend and descend at pleasure. Both the well and the gallery leading to it are hewn out of the solid rock, an undertaking which could not have been accomplished without a considerable share of labour and difficulty, notwithstanding the substance of the rock consists in that part of a calcareous stone, which is not of the hardest texture. The water, which is brackish, is drawn up by the means of large wheels, to which earthen vases are fastened, and which are worked by oxen and buffaloes. The vases empty themselves into a trough, where the water is collected for the various purposes for which it is destined.

"The inhabitants of Cairo are also supplied with water from the Nile, and in this way employment is found for a considerable number of men, who bring it into the city in leathern skins made water tight, and thrown across the back of camels and asses. The women and children of the poorer classes, who cannot afford to purchase the water thus procured, although it is sold at a very cheap rate, repair to the river to seek their supply, which they carry on the head, in large earthen pitchers, with great ease and dexterity, and, in some instances, with a considerable portion of grace.

"The inhabitants of Grand Cairo, like those of the other cities and towns of Egypt, are a mixture of Arabs, Copts, or ancient Egyptians, Greeks,



Armenians, Turks, and Mamelukes. The Arabs are considered as by far the most numerous class, which is indeed the case in every part of Egypt. The number of the christian residents is very inconsiderable. Arabic, which is the language of the country, is almost exclusively spoken at Cairo, the Copts, the aborigines of Egypt, having through disuse almost entirely lost their own language. It is true that their priests, in the performance of the mass and other religious ceremonies, employ Coptic books, but I was assured by several of the inhabitants of Cairo, on whose testimony I could rely, that they are not in general acquainted with the language.

"The Arab inhabitants of Cairo are a very active race, well proportioned, and of a slender make. In all the laborious occupations the females of the inferior class take an active part, and have a dark, sallow, complexion, with features calculated to excite disgust. They marry when very young, and have a numerous offspring, but their wretched condition of life exposes their children to a great mortality: the appearance of the latter, and indeed of the newly born infants, is truly distressing: the countenance is sallow, flaccid, and of a cadaverous hue, and the eyes affected by ophthalmia, to which disease they are subject from their earliest infancy; they are also much exposed to mesenteric enlargements. The children even of the superior classes of Europeans, such as merchants, settled at Cairo, have a pallid and sickly appearance, and are reared with great difficulty. In general, the young are swept off in great numbers by the small-pox. The frequency indeed of disease, and the great mortality which commonly prevails among the lower classes of the inhabitants, are unquestionably to be ascribed to the very filthy state in which they live, and to the want of a proper nourishment, which latter cause affects more particularly the tender condition of the infants.

"The parade which attends the marriage ceremonies at Cairo I have already attempted to describe. The Mahomedans take one or several wives, according to their condition, and the circumstances in which they are placed.

"The dress of the men belonging to the lower class of Arabs consists of a blue cotton chemise, with a broad leathern belt fastened round the loins, and a white or coloured shawl twisted round the head in the form of a turban: they wear neither shoes nor stockings. Their Sheicks have a large blue chequered, or plaid, handkerchief, which hangs loosely down from one of the shoulders, and wear slippers on the feet.

"The dress of the women of the same class is equally simple, consisting also of a long blue chemise, without either slippers or stockings: a piece of black silk answers the purpose of a veil so effectually, that scarce any part of the face, the eyes excepted, can be seen. The eye-lids are blackened with a pigment made of the resinated ore of lead, which, in the country, is called alquifoux; and the chin is stained of a blue colour. The fingers are dyed of a red or deep orange colour with the leaves of the henna; and on the wrists bracelets of coloured glass are worn, with large rings on the fingers. The ears are ornamented with rings, from which pieces of money are occasionally suspended." p. 374.

LI. SERMONS, composed for Country Congregations. By the REV. EDWARD NARES, A. M. Rector of *Biddenden*. 8vo. 400 pages. 7s. Rivington.

THE sermon contained in this volume are twenty-two, with these titles: on the folly of slighting advice—on the good effects of religion—sin without excuse—on the security arising from a religious course of life—on the sabbath—catechism—on example—on contentment—on old age—on doing what we will with our own—a funeral sermon—on the necessity of good works—on good works—the folly of mocking at sin—the beatitudes—the good Samaritan—the unjust steward—the fourth Sunday in Advent—for Christmas-day—commencement of the year—on the thanksgiving-day. The subsequent extract will afford an idea of their sentiment and composition.

From the sermon on "contentment" take the following extract.

"Certainly it would seem, that by the providence of God this world was meant to be full of hazards and difficulties, in order, no doubt, both to convince men that there would be another state of things, and to direct their views accordingly; so that a considerate man might well discover that, in regard to real happiness, our greatest losses here might lead to great gain hereafter. St. Paul, himself, learnt this great lesson in the school of Christ: there alone indeed it is to be learnt: we have his own declarations upon this head, couched in terms the most plain and intelligible: 'I have learnt' (says he) 'in whatsoever state I am therewith to be content; I know both how to be abased and how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need: I can do all things through Christ, who strengtheneth me.' What christianity did enable St. Paul to go through stands upon record: he made no vain boasting: he rather indeed suffered only the worst extreme: he was abased, but never did abound: he was often hungry, seldom full: many times and oft did he suffer need, but riches and abundance not once fell to his lot: yet, to the day of his death, he remained faithful to his Lord and Saviour, and left instructions behind him, to excite the same fervour in others. None of these are more earnest and expressive than what accompany my text: some I have already repeated, but there are others worthy our especial attention. 'The love of money' says the apostle, (he might have said, at once, the love of all worldly pleasures) 'is the root of all evil: which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.' But, granting that riches may be accumulated by fair and upright measures, still, looking upon them rather as a snare than any positive and lasting gain, he thus forewarns the prosperous and wealthy: 'Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who

giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' Could any language better serve to set before us our true and real interest? It is not here we are to look for gain: 'What is a man profited' (saith our blessed Saviour himself) 'if he gain the whole world, and lose his own soul?' But the soul is endangered by ungodliness, and discontent is a main branch of it. We are to look to another world for real gain, even so entirely as to account death itself a gain, merely as removing us from the uncertainties of this life to the hopes of eternal happiness through Christ. In short, the precept itself is one of those so clear as scarce to require argument, and yet so capable of proof as to admit of being set in a thousand different lights: but, lest all other appeals should fail, the apostle seems to have worded it so, as even to take advantage of our very foibles; for the hope of gain is a most predominant passion, we all wish for more in some way or other; more wealth, or more honour; more health, or more ease; more certainty and more security for all we do enjoy. Now the gain which godliness with contentment may be said to lead to, embraces all these things: the treasures of heaven, which they will open to us, are inexhaustible; the glories of heaven transcending all that we can fancy or conceive: sickness hath no place there, neither sorrow, nor pain; and all that we may attain to, in the realms above, so far from being transitory and perishable, like the pleasures of this life, shall, like the word of God by which they are promised to us, endure for ever and ever.

"Set your affections then on things above, not on things on the earth!" Do not withdraw yourselves from the honest labours of life: the state of society does not admit of it, nor does christianity require it; but consider and reflect, even in the midst of your busiest occupations, that in comparison with the hopes and expectations of the life to come, they are really trifles light as air. It is granted you to use the things of this world

freely, provided you are careful not to abuse them, to the loss and destruction of your souls: some things God himself has ordained to be indispensable necessities of life, and he has appointed labour and industry to be the means of acquiring them; but even these are left still dependent on the especial bounty and providence of God, for without his favour labour may fail of its end, and industry be unproductive: there is ever a previous step to be taken, which we shall all do well to think of, and meditate upon, ere we engage in any worldly pursuits whatsoever: if the objects we have in view are really necessary we must needs grant that our heavenly Father must know that we have need of such things; and in all cases of this nature our Lord himself has taught us how to act: 'Seek ye first' (says he) 'the kingdom of God, and his righteousness, and all these things shall be added unto you.' May this then be the guide of all our actions, the governing principle of all our undertakings! it is a pledge of prosperity and success which cannot fail, for it rests on the sure word of God: it is indeed the only infallible pledge of any man's prosperity; the only clue which, leading upwards to the joys of heaven, will finally enable us to surmount the troubles and disquietudes, the cares and pains, the wants and distresses, the accidents and losses, of this mortal life!" p. 158.

LII. *LETTERS from France. Written by J. KING, in the months of August, September, and October, 1802; in which some Occurrences are related which are not generally known, and many Conjectures may be found that seemed so have anticipated recent Events. Svo. 170 pages. Jones.*

WE have lately given our readers so many extracts relative to France, that we shall be brief on the present occasion. The two following letters will afford a sufficient specimen of this curious and truly original production.

" LETTER XV.

" *Paris, Oct. 13, 1802.*

" On the ever memorable 10th of August, when Louis was attacked at the Thuilleries and took refuge in the convention, that fatal refuge that ended in dethronement and death, Edgeworth, so famous for his hazardous adherence to the king, so happy in the consolatory ejaculation he uttered when the blade dropt on the king's neck, ran to the palace to see if he could be of service in that turbulent moment, but all was a scene of tumult and carnage: the populace were slaughtering the Swiss, dead bodies bestrewed the palace-yard, and the royal family was fled: disappointed and disconsolate, he returned through the Rue de l'Echelle: at the foot of the fountain that separates it from Rue St. Louis he saw a mob dragging away a dead body: a lady with dishevelled hair, eyes starting from their sockets, and a countenance of wild distraction, forced through the crowd; she came to seek an assassinated husband—the body was hacked and disfigured, but it resembled the adored object she sought—she approached it, gazed on it, and swooned; she was carried to a coffee-house in the neighbourhood, there she returned to life, and she returned to the body; her face, though haggard by anguish, still bore traits of recent beauty; she had not yet ascertained what she so much dreaded; she seized the right hand and found her wedding ring; instantaneously she sunk on the beloved corpse, clung round it, and became senseless and motionless; horror-struck, the spectators stared, and at last would tear her from the dismal sight; they separated her from the body, but she had died in the embrace. Here, again, is a wonderful instance of sensibility and love: no susceptibility approaches it but the persisting melancholy and pining of the amiable lady Russel.

" The vaunting of the French had made them contemptible, but in this revolution they have evinced that if they exceeded other nations in boasting, they have excelled them in deeds; but whether in the commission of vice or virtue they have carried both to extremes.

" Whoever has heard of Charlotte

Corday will confess astonishment at her extraordinary resolution: a respectable lady, of unsullied character, quitted Caen in Normandy to stop the destruction of the human species by the death of Marat: without frenzy or effort, deliberately and coolly, she adopted her design: the law could not reach the rabble-chief; the people were under infatuation; like Decuis, she devoted herself for the country: there is no vindicating assassination; she effected her purpose, and paid with her dear, regretted, life the price of the vilest miscreant that nature ever created. Her ignominious exit does not dishonour her; disgrace rather falls on those who pronounced such a doom, to avenge the seraphulous, morbid, half dead, wretch, who had perpetrated so many crimes.

"Every spot in Paris has become a memorandum of some extraordinary event: every stone of the palace is indented with the cannon shot of the 10th of August. Burke was always eloquent, and sometimes prophetic; but his prolific imagination often misguided his judgment, and bewildered his readers: it has been frequently said, and justly said, that his commiseration was excited for distressed monarchs, but to inferior persons in misery he was indifferent: his character has unfolded itself, and is at last understood: faded commerce, declining trade, the indigence of millions of industrious citizens, were in his estimation but ordinary evils: the despondency of human creatures, agonizing in the dismal cells of the Bastille, were but insignificant considerations; his feelings could only be roused by the sufferings of a king, or of a queen whose visionary charms had pleased his romantic fancy. But his reasoning is specious, his diction fascinating: his declamation falls like a cataract, and admits the mind no time for pause: the wisest have been deluded by his syren periods, and common understandings have been overwhelmed by them: but the fervour of contention has subsided; the resentment of parties has diminished; sober reflection has succeeded enthusiasm; and the incantation of his doleful pathos is broken.

"Either Mr. Burke has not comprehended the French character, or he has misrepresented it to please his par-

tizans: the men he has so calumniated have performed acts that have astonished him, and exhibited qualities which he has denied or misconstrued. When their chains were broken, and genius was no longer restrained, what a display of oratory charmed the auditors! they delivered the purest moral axioms and the soundest politics: we found ardent exuberant minds, profound thought, and legislative knowledge in men just emerged from obscurity: they taught doctrines in every science better than the sages of antiquity, as if they obtained wisdom by intuition, or were endowed with greater mental capacity than ordinary. Men of such organization did not require that long application and intense study that men of duller dispositions want.

"If the constitution had been subverted and the legislators murdered by latter factions, if the people, intoxicated by their new liberty and perplexed by the artifices of their leaders, have committed enormities, it is to be lamented, but it is not surprising from so ardent and impetuous a people, and who were scarcely doing more than retorting the injuries they had received; they exercised the inhumanity they had been taught, and the constant executions of their fellow citizens, which they so often witnessed, had steeled their hearts, and made them practise pitilessly on their tyrants the cruelty they had exercised on others. 'They broke their chains on their oppressors' heads:' it was retaliation, it was retributive justice: it is to be deprecated, but it is in the eternal constitution of things: those who have been the most abject slaves become the most relentless masters; and those who have been the most oppressed will become the most resentful.

"If there have been murders in Louis the sixteenth's time, so were there murders in Charles the first's time; if the French had a Carrier, we had a Kirke; their Robespierre hardly exceeded our Jeffries; and the sacrifice of Bailly and the twenty-two had a precedent in the deaths of Russel and Algernon Sydney.

"Religion and politics underwent so many alterations and transformations in Cromwell's time, that it was difficult to comprehend the trifling

distinctions, and to decide what creed to adopt. In legislation there are now as many whimsical opinions in France as ever distracted England; but four parties are prominent: there are aristocrats who never emigrated, and seemed to acquiesce in the new order of things: these were insincere, made no resistance, and were silent: other aristocrats who emigrated have undergone great affliction, but have returned unimproved by experience, unsoftened by adversity, inveterate and incorrigible: these aristocrats are inimical to the present government, for though it is not a democracy that annuls their order, it is not a government that restores and countenances it: they are abhorred as in the days of Robespierre, and, as in his days, powerless and insignificant: these are irreconcilable: there are the democrats, who expected their fancied equalization, who affected simplicity and the rigor of the primitive ages, banished dress and cleanliness, and would have butchered twenty-three millions of the people that the other million might remain democrats: they are exasperated that their Utopian schemes are frustrated, that their chimerical scheme has vanished, and a government sprung up that has confounded aristocrat and democrat, and disappointed the views of both: there is a fourth party, chiefly mercantile and trading, enamoured of their business and its profits, fond of the various spectacles, indifferent to the Bourbons and Bonaparte, indifferent to all forms and modes of government so that they can carry on their avocations without interruption, and enjoy their evening's amusement in safety. There is such a class as this under every government; base, sordid, and selfish, as if they had no connection in society, and no affinity with posterity; so dull and narrow-minded, as not to comprehend, that whether a despotic government is mild or immoderate it may, when it pleases, violate personal freedom or invade private property, and where this power is possessed there can be no security or happiness.

"At the college of physicians at Lyons was formerly a Dr. O'Ryan: the revolution drove him from his station, and he took refuge in his native Ireland: the prevailing party presumed him a royalist, though he ranged him-

self on no side, and never declared his opinions, but his rank at the college was a symptom of aristocracy. At the peace he went to Paris, and is in as much practice and eminence as ever. It is a great comfort to the indisposed English to have the aid of a person who speaks their language and knows their temperament: he deserves his success, for he is as benevolent a friend as he is a skilful physician; his family too, for scarcely any family escaped, suffered from the tumultuous times: Badger had married his wife's sister: he was carried before the Revolutionary Tribunal: it was a summons to the grave, it was a claim for formal murder: the victims were devoted by anticipation: Badger was mistaken for a brother who was wounded and ill in bed: one word could have undeceived the judges, but the hero loved his brother, and was determined to save him: the ordinary interrogatories were put, he connived at the error, was condemned, and went calmly to the scaffold.

"LETTER XVI.

"Paris, Oct. 16; 1802.

"La Fayette resides at Paris: he appears a quiet, unambitious, citizen: whether his demeanour is from motives of discretion, or he is sick of the struggle of civil dissensions and their uncertain result, it is not easy to divine: by the apparent seriousness and gravity of his demeanour it would seem he had forgotten the Quixotic challenge to lord Carlisle, the vaultings of his graceful milk-white steed, and that he sought no more the dangerous sport of fomenting civil broil, and overturning kingdoms: when he was tampering with the mob, and exciting riot, he did not imagine that he was raising a tempest he could not allay; the vain man fancied that the same power that put the populace in motion could, when it pleased, restrain and stop it: unskilled in the nature of public commotion, its peril and consequences, he did not see to what end his trifling and manœuvring led: he was astonished at last to see the embers he had lighted spread into such a flame, and was startled at the outrages of which he was the unwary instigator.

"La Fayette, whose versatility puzzled politicians and veered alter-



nately to democracy, to monarchy, and to aristocracy, is now reconciled to the nameless government of the day: it is said, he even seeks occupation under it, but the first consul pauses; apostacy is no recommendation where stubborn, stupid, attachment is wanted; and the former restlessness of the marquis is no earnest of future quietness; but a long imprisonment may have made him indifferent to the public, as the public has shewn itself to him: age and observation have extinguished his political ardour.

"It is however impossible to speak of la Fayette without recollecting the violence done him on neutral ground, and the faith of nations broken in the persons of Semonville and Maret, in a wood near Coire, by Austrian hussars; but worse, and more flagrantly of all, in the seizure of Tandy: the French were termed a horde of savages, of frantic republicans, of mad anarchists; but, brand them how we may, their wars were heroic and honourable, their conquests brilliant and humane: they penetrated the metropolis of their enemy's country, and no artifice or treachery marked their footsteps: they respected the law of nations; no ambassadors' persons were violated, no dispatches were intercepted, no secret assassinations degraded their military operations: in the utmost fervour of revolution their excesses were confined to themselves: invincible and fearless, they disdained intrigue, they left poison and dagger to their enemies, and wielded, and triumphed with, the pike and the sword. The continental monarchs violated the faith they should have maintained: the French respected and preserved it.

"How many circumstances arise to refute Mr. Burke's opinions! with all his rhetoric and wisdom, with all his sagacity and genius, his political conduct was inconsistency and contradiction: we remember the monstrous coalition, the sudden dereliction of long principle, and adoption of new friendship: we remember his faithless desertion of Mr. Fox, and that latter string of charges, fraught with nothing but the discomfiture and disgrace of the accuser: and who will ever forget the popular motion, that the influence of the crown had increas-

ed, was increasing, and ought to be diminished: language was ransacked for choice expressions, and imagination for tropes and figures, to ornament this celebrated motion; and similar labours have sullied his latter years, to prove the predominancy of the people and the declension of royal authority: his pamphlets are shining apprehensions of democratic ascendancy, and disgusting adulations of the crown: he no longer trembles for the liberties of the people, but he shudders lest prerogative be touched: the influence that alarmed him has lost its terrors: from champion of the people he became knight-errant for the throne: his lucubrations were not every way fruitless; the power he newly vindicated recompensed his flatteries with a pension; he acknowledges it, and glories in the mercenary wages!

"A parallel has often been drawn between France and America, but there is no analogy between them: the commotion in America was not civil war, it was not American against American, but America against England; as foreign a power, after the taxations, and denunciations, and manifestoes, as the Mogul's, or that of Tartary: but, whatever cause actuated the Americans, I doubt if these deliberate, dispassionate, judicious, people could ever have committed such enormities: firm, but not violent, determined, but not ferocious, intrepid, but not cruel, with a steady persevering temper they pursued their course, not discouraged by discomfit nor intoxicated by success: no argument can vindicate the conduct of the French, but something may be said in palliation: they were injured to blood by the exhibition of the wheel: they were irritated by an arrogant aristocracy, and by all the rigour which unrestrained and merciless tyrants exercise on a defenceless people: surrounding tyrants were conspiring their destruction, their own king had joined the confederacy; the aristocrats were caballing and malignant, mischief was brooding in every quarter, destruction menaced them in every direction, they were seized with terror and di-may, and, in their distraction, they struck on all sides without pause or discrimination.

"But the assassinations in the pri-

sons were cool and deliberate!—is it difficult among twenty-four millions of people to select a banditti who, for twenty-four livres a head, and drenching them with wine and spirits, would not way-lay and kill whoever is marked out to them? in peace and profound tranquillity Italy furnishes its bravoes; and under the Stuarts England teemed with military assassins and judicial murderers.

“Julius Cæsar had resided long in Gaul, and understood the French character critically; the masterly delineation holds true, from the period in which it was drawn down to the present hour: their government has undergone many metamorphoses, but whatever has been their political condition their moral character has been the same: in his strong language he calls them bad servants and bad masters, fawning, abject, and intractable, in slavery, and in freedom turbulent, wild, and licentious.

“But we don't know sufficiently of the remote age of Julius Cæsar, of the confused and motley principalities of the primitive Gauls, to judge of their influence on the morals of the nation; the foibles and vices of their rulers might stamp a character on the people; under a mild and just government the temper and manners of its members may be corrected and ameliorated; but the French have been long unfortunate in their political condition; either the victims of a galling yoke under a monarchy, or a prey to anarchy.” p. 117.

LIII. *THE Life and Posthumous Writings of WM. COWPER, ESQ. with an Introductory Letter to the Rt. Hon. Earl Cowper. By WM. HAYLEY, ESQ.*

(Concluded from p. 262.)

WE must now hasten to close our extracts from this truly interesting piece of biography. Mrs. Unwin, having had a paralytic stroke, she, for the sake of her health, accompanied Mr. Cowper to Earham, the seat of Mr. Hayley, where they passed part of the summer of 1792: she, however, grew worse, and Cowper

became deeply afflicted with her decline and dissolution, which are thus described.

“From the time when I left my unhappy friend at Weston, in the spring of the year 1794, he remained there, under the tender vigilance of his affectionate relation, lady Hesketh, till the latter end of July, 1795: a long season of the darkest depression! in which the best medical advice and the influence of time appeared equally unable to lighten that afflictive burthen which pressed incessantly on his spirits.

“At this period it became absolutely necessary to make a great and painful exertion for the mental relief of the various sufferers at Weston. Mrs. Unwin was sinking very fast into second childhood, the health of lady Hesketh was much impaired, and the dejection of Cowper was so severe, that a change of scene was considered as essential to the preservation of his life.

“Under circumstances so deplorable, his kinsman of Norfolk most tenderly and generously undertook to conduct the two venerable invalids from Buckinghamshire into Norfolk; and so to regulate their future lives, that every possible expedient might be tried for the recovery of his revered relation.

“It is hardly possible for friendship to undertake a charge more delicate and arduous, or to sustain all the pains that must necessarily attend it with a more constant exertion of gentle fortitude and affectionate fidelity.

“The local attachment of Cowper to his favourite village of Weston was strong in no common degree, and rendered his migration from it, though an event of medical necessity, yet a scene of peculiar sufferings. Those who knew his passionate attachment to that pleasant village, how deeply he lamented his absence from it, and how little he gained by a change of situation, though considered as important to the revival of his health, can hardly help regretting that he did not close his days in that favourite scene, and find at last, according to the wish that he tenderly expresses in the conclusion of the Task,

A safe retreat  
Beneath the turf that he had often trod.  
But painful and unprofitable as it

proved in a medical point of view, his removal from Weston was very properly considered by his relations as an act of imperious duty. He quitted it with affectionate reluctance, and perhaps I cannot more forcibly express both the regard of Cowper and my own regard for that endearing scene than by introducing at this time, when we are taking leave of Weston for ever, a little poem, that I believe to be the last original work that he produced in that beloved abode. The poem describes not his residence, but the increasing infirmities of that aged companion who had so long contributed to his domestic comfort. I question if any language on earth can exhibit a specimen of verse more exquisitely tender.

“ TO MARY.

“ The twentieth year is well nigh past,  
Since first our sky was overcast,  
Ah! would that this might be the last!  
My Mary!

Thy spirits have a fainter flow,  
I see thee daily weaker grow:  
’Twas my distress that brought thee low,  
My Mary!

Thy needles, once a shining store,  
For my sake restless heretofore,  
Now rust, disus’d, and shine no more,  
My Mary!

For though thou gladly wouldst fulfil  
The same kind office for me still,  
Thy sight now seconds not thy will,  
My Mary!

But well thou play’d the huswife’s part,  
And all thy threads, with magic art,  
Have wound themselves about this heart,  
My Mary!

Thy indistinct expressions seem  
Like language utter’d in a dream;  
Yet me they charm, whate’er the theme,  
My Mary!

Thy silver locks, once anuburn bright!  
Are still more lovely in my sight  
Than golden beams of orient light,  
My Mary!

For could I view nor them nor thee,  
What sight worth seeing could I see?  
The sun would rise in vain for me,  
My Mary!

Partakers of thy sad decline,  
Thy hands their little force resign;  
Yet, gently prest, press gently mine,  
My Mary!

Such feebleness of limbs thou prov’st,  
That now, at ev’ry step thou mov’st,  
Upheld by two, yet still thou lov’st,  
My Mary!

And still to love, though prest with ill,  
In wint’ry age to feel no chill,  
With me, is to be lovely still,  
My Mary!

But, ah! by constant heed I know  
How oft the sadness that I show  
Transforms thy smiles to looks of woe,  
My Mary!

And should my future lot be cast  
With much resemblance of the past,  
Thy worn-out heart will break at last,  
My Mary!

“ On Tuesday the twenty-eighth of July, 1795, Cowper and Mrs. Unwin removed, under the care and guidance of Mr. Johnson, from Weston to North-Tuddenham, in Norfolk, by a journey of three days, passing through Cambridge, without stopping there. In the evening of the first day they rested at the village of Eaton, near St. Neot’s. Cowper walked with his young kinsman in the churchyard by moon-light, and spoke of the poet Thomson with more composure of mind than he had discovered for many months.

“ This conversation was almost his last glimmering of cheerfulness.

“ At North-Tuddenham the travellers were accommodated with a commodious, untenanted, parsonage-house, by the kindness of the Rev. Leonard Shelford. Here they resided till the nineteenth of August. It was the considerate intention of Mr. Johnson not to remove the two invalids immediately to his own house in the town of East-Dereham, lest the situation, in a market-place, should be distressing to the tender spirits of Cowper.

“ In their new temporary residence they were received by Miss Johnson and Miss Perowne; and here I am irresistibly led to remark the kindness of Providence towards Cowper in his darkest seasons of calamity, by supplying him with attendants peculiarly suited to the exigencies of mental dejection.” p. 197.

We shall only add Mr. Cowper's illness and death: it was gradual and melancholy.

"The infinitely tender and deep sense of gratitude that Cowper, in his seasons of health, invariably manifested towards his zealous and faithful guardian of his troubled existence, the agonies he suffered on our finding her under the oppression of a paralytic disease during my first visit to Weston, and all his expressions to me concerning the comfort and support that his spirits had derived from her friendship, all made me peculiarly anxious to know how he sustained the event of her death. It may be regarded as an instance of providential mercy to this afflicted poet, whose sensibility of heart was so wonderfully acute, that his aged friend, whose life he had so long considered as essential to his own, was taken from him at a time when the pressure of his malady, a perpetual low fever, both of body and mind, had in a great degree diminished the native energy of his faculties and affections.

"Severe as the sufferings of melancholy were to his disordered frame, I am strongly inclined to believe that the anguish of heart which he would otherwise have endured must have been infinitely more severe. From this anguish he was so far preserved by the marvellous state of his own disturbed health, that instead of mourning the loss of a person in whose life he had seemed to live, all perception of that loss was mercifully taken from him; and from the moment when he hurried away from the inanimate object of his filial attachment he appeared to have no memory of her having existed, for he never asked a question concerning her funeral, nor ever mentioned her name.

"Towards the summer of 1797 his bodily health appeared to improve, but not to such a degree as to restore any comfortable activity to his mind. In June he wrote to me a brief letter, but such as too forcibly expressed the cruelty of his distemper.

"The process of digestion never passed regularly in his frame during the years that he resided in Norfolk. Medicine appeared to have little or no influence on his complaint, and his aversion at the sight of it was extreme.

"From asses' milk, of which he began a course on the twenty-first of

June in this year, he gained a considerable acquisition of bodily strength, and was enabled to bear an airing in an open carriage, before breakfast, with Mr. Johnson.

"A depression of spirits which suspended the studies of a writer so eminently endeared to the public was considered by men of piety and learning as a national misfortune, and several individuals of this description, though personally unknown to Cowper, wrote to him, in the benevolent hope, that expressions of friendly praise, from persons who could be influenced only by the most laudable motives in bestowing it, might reanimate the dejected spirit of a poet not sufficiently conscious of the public service that his writings had rendered to his country, and of that universal esteem which they had so deservedly secured to their author.

"I cannot think myself authorized to mention the names of all who did honour to Cowper and to themselves on this occasion; but I trust the bishop of Llandaff will forgive me if my sentiments of personal regard towards him induce me to take an affectionate liberty with his name, and to gratify myself by recording in these pages a very pleasing example of his liberal attention to the interests of humanity.

"He endeavoured evangelically to cheer and invigorate the mind of Cowper; but the depression of that disordered mind was the effect of bodily disorder so obstinate, that it received not the slightest relief from what in a season of corporeal health would have afforded the most animated gratification to this interesting invalid.

"The pressure of his malady had now made him utterly deaf to the most honourable praise.

"He had long discontinued the revision of his *Homer*, but by the entreaty of his young kinsman he was persuaded to resume it, in September 1797, and he persevered in it, oppressed as he was by indisposition, till March 1799. On Friday evening, the eighth of that month, he completed his revision of the *Odyssey*, and the next morning wrote part of a new preface.

"To watch over the disordered health of afflicted genius, and to lead a powerful, but oppressed, spirit, by gentle encouragement, to exert itself in salutary occupation, is an office that

requires a very rare union of tenderness, intelligence, and fortitude. To contemplate and minister to a great mind in a state that borders on mental desolation, is like surveying, in the midst of a desert, the tottering ruins of palaces and temples, where the faculties of the spectator are almost absorbed in wonder and regret, and where every step is taken with awful apprehension.

"It seemed as if Providence had expressly formed the young kinsman of Cowper to prove exactly such a guardian to his declining years as the peculiar exigencies of his situation required. I never saw the human being that could, I think, have sustained the delicate and arduous office (in which the inexhaustible virtues of Mr. Johnson persevered to the last) through a period so long, with an equal portion of unvaried tenderness and unshaken fidelity. A man who wanted sensibility would have renounced the duty; and a man endowed with a particle too much of that valuable, though perilous, quality, must have felt his own health utterly undermined by an excess of sympathy with the sufferings perpetually in his sight. Mr. Johnson has completely discharged perhaps the most trying of human duties; and I trust he will forgive me for this public declaration, that, in his mode of discharging it, he has merited the most cordial esteem from all who love the memory of Cowper. Even a stranger may consider it as a striking proof of his tender dexterity in soothing and guiding the afflicted poet, that he was able to engage him steadily to pursue and finish the revisal and correction of his *Homer*, during a long period of bodily and mental sufferings, when his troubled mind recoiled from all intercourse with his most intimate friends, and laboured under a morbid abhorrence of all cheerful exertion.

"But, in deploring the calamity of my friend and describing the merit of his affectionate attendant, I must not forget that it is still incumbent on me, as a faithful biographer, to notice a few circumstances in the dark and distressful years that Cowper had yet to linger on earth. In the summer of 1798, Mr. Johnson was induced to vary his plan of remaining for some months in the marine village of Mundesley, and thought it more eligible for

the invalid to make frequent visits from Dereham to the coast, passing a week at a time by the sea-side.

"Cowper, in his poem on retirement, seems to inform us what his own sentiments were, in a season of health, concerning the regimen most proper for the disease of melancholy:

"Virtuous and faithful Heberden, whose  
skill

Attempts no task it cannot well fulfil,  
Gives melancholy up to nature's care,  
And sends the patient into purer air.

"The frequent change of place, and the magnificence of marine scenery, produced at times a little relief to his depressive sensations. On the seventh of June 1798 he surveyed the light-house at Happisburgh, and expressed some pleasure on beholding, through a telescope, several ships at a distance. Yet in his usual walk with Mr. Johnson by the sea-side, he exemplified but too forcibly his own affecting description of melancholy silence:

"That silent tongue  
Could give advice, could censure or commend,  
Or charm the sorrows of a drooping friend;  
Renounc'd alike its office and its sport,  
Its brisker and its graver strains fall short:  
Both fail beneath a fever's secret sway,  
And, like a summer brook, are passed away!

But this description is applicable only in the more oppressive preceding years, for of the summer 1798 Mr. Johnson says, "We had no longer air and exercise alone, but exercise and *Homer* hand in hand."

"On the twenty-fourth of July Cowper had the honour of a visit from a lady for whom he had long entertained affectionate respect, the dowager lady Spencer; and it was rather remarkable, that on the very morning she called upon him he happened to have begun his revisal of the *Odyssey*, which he had originally inscribed to her. Such an incident in a happier season would have produced a very enlivening effect on his spirits; but, in his present state, it had not even the power to lead him into any free conversation with his amiable visitor.

"The only amusement that he appeared to admit without reluctance was, the reading of Mr. Johnson, who, indefatigable in the supply of such amusement, had exhausted an im-



mense collection of novels, and at this period began reading to the poet his own works. To these he listened also in silence, and heard all his poems recited in order, till the reader arrived at the history of John Gilpin, which he begged not to hear. Mr. Johnson proceeded to his manuscript poems: to these he willingly listened, but made not a single remark on any. In October 1798, the pressure of his melancholy seemed to be mitigated in some little degree, for he exerted himself so far, as to write, without solicitation, to lady Hesketh; and I insert passages of this letter, because, gloomy as it is, it describes in a most interesting manner the sudden attack of his malady, and tends to confirm an opinion that his mental disorder arose from a scorbutic habit, which, when his perspiration was obstructed, occasioned an unsearchable obstruction in the finer parts of his frame. Such a cause would produce, I apprehend, an effect exactly like what my suffering friend describes in this affecting letter.

"DEAR COUSIN,

"You describe delightful scenes, but you describe them to one who, if he even saw them, could receive no delight from them: who has a faint recollection, and so faint as to be like an almost forgotten dream, that once he was susceptible of pleasure from such causes. The country that you have had in prospect has been always famed for its beauties; but the wretch who can derive no gratification from a view of nature, even under the disadvantage of her most ordinary dress, will have no eyes to admire her in any.

"In one day, in one minute I should rather have said, she became an universal blank to me; and, though from a different cause, yet with an effect as difficult to remove as blindness itself.

\* \* \* \*

"Mundsley, Oct. 13, 1798.

"On his return from Mundsley to Dereham, in an evening towards the end of October, Cowper, with Miss Perowne and Mr. Johnson, was overturned in a post-chaise: he discovered no terror on the occasion, and escaped without injury from the accident.

"In December he received a visit from his highly esteemed friend, sir John Throckmorton, but his malady was at that time so oppressive, that it rendered him almost insensible to the kind solicitude of friendship.

"He still continued to exercise the powers of his astonishing mind: upon his finishing the revival of his *Homer*, in March 1799, Mr. Johnson endeavoured in the gentlest manner to lead him into new literary occupation.

"For this purpose, on the eleventh of March, he laid before him the paper containing the commencement of his poem on the Four Ages. Cowper altered a few lines; he also added a few, but soon observed to his kind attendant, 'that it was too great a work for him to attempt in his present situation.'

"At supper Mr. Johnson suggested to him several literary projects that he might execute more easily. Hereplied, 'that he had just thought of six Latin verses, and if he could compose any thing, it must be in pursuing that composition.'

"The next morning he wrote the six verses he had mentioned, and added a few more, entitling the Poem, *Montes Glaciales*.

"It proved a versification of a circumstance recorded in a newspaper, which had been read to him a few weeks before, without his appearing to notice it. This poem he translated into English verse, on the nineteenth of March, to oblige Miss Perowne. Both the original and the translation shall appear in the appendix.

"On the twentieth of March he wrote the stanzas entitled the *Cast-away*, founded on an anecdote in Anson's voyage, which his memory suggested to him, although he had not looked into the book for many years.

"As this poem is the last original production from the pen of Cowper, I shall introduce it here, persuaded that it will be read with an interest proportioned to the extraordinary pathos of the subject, and the still more extraordinary powers of the poet, whose lyre could sound so forcibly, unsilenced by the gloom of the darkest distemper, that was conducting him, by slow gradations, to the shadow of death.

## " THE CAST-AWAY.

" Obscurest night involv'd the sky,  
Th' Atlantic billows roar'd,  
When such a destin'd wretch as I,  
Wash'd headlong from on board,  
Of friends, of hope, of all, bereft,  
His floating home for ever left.

No braver chief could Albion boast  
Than he with whom we went,  
Nor ever ship left Albion's coast  
With warmer wishes sent.  
He lov'd them both, but both in vain,  
Nor him beheld, nor her, again.

Not long beneath the 'whelming brine,  
Expert to swim, he lay,  
Nor soon he felt his strength decline,  
Or courage die away;  
But wag'd with death a lasting strife,  
Supported by despair of life.

He shouted: nor his friends had fail'd  
To check the vessel's course,  
But so the furious blast prevail'd  
That, pitiless perforce,  
They left their out-cast mate behind,  
And scudded still before the wind.

Some succour yet they could afford,  
And, such as storms allow,  
The cask, the coop, the floated cord,  
Delay'd not to bestow.  
But he, they knew, nor ship, nor shore,  
Whate'er they gave, should visit more.

Nor, cruel as it seem'd, could he  
Their haste himself condemn;  
Aware that flight, in such a sea,  
Alone could rescue them;  
Yet bitter felt it still to die  
Deserted, and his friends so nigh.

He long survives, who lives an hour  
In ocean, self-upheld:  
And so long he, with unspent pow'r,  
His destiny repell'd;  
And ever, as the minutes flew,  
Entreated help, or cry'd " Adieu !"

At length, his transient respite past,  
His comrades, who before  
Had heard his voice in ev'ry blast,  
Could catch the sound no more.  
For then, by toil subdu'd, he drank  
The stifling wave, and then he sank.

No poet wept him; but the page  
Of narrative sincere,  
That tells his name, his worth, his age,  
Is wet with Anson's tear.  
And tears by bards or heroes shed  
Alike immortalize the dead.

I therefore purpose not, or dream,  
Descanting on his fate,  
To give the melancholy theme  
A more enduring date;  
But misery still delights to trace  
Its 'semblance in another's case.

No voice divine the storm allay'd,  
No light propitious shone,  
When, snatch'd from all effectual aid,  
We perish'd, each alone;  
But I, beneath a rougher sea,  
And 'whelm'd in deeper gulphs than he.

" In August he translated this poem into Latin verse. In October he went with Miss Perowne and Mr. Johnson to survey a larger house in Dereham, which he preferred to their present residence, and in which the family were settled in the following December.

" Though his corporeal strength was now evidently declining, the tender persuasion of Mr. Johnson induced him to amuse his mind with frequent composition. Between August and December he wrote all the translations from various Latin and Greek epigrams which the reader will find in the appendix.

" In his new residence he amused himself with translating a few fables of Gay into Latin verse. The fable which he used to recite as a child, the 'Hare and many Friends,' became one of his latest amusements.

" The perfect ease and spirit with which his translations from Gay are written induce me to print not only those which he left entire, but even the two verses (for they are excellent) with which he was beginning to translate another, when increasing maladies obliged him to relinquish forever this elegant occupation.

" These Latin fables were all written in January 1800. Towards the end of that month I had requested him to new-model a passage in his Homer, relating to some figures of Dædalus: on the thirty-first of January I received from him his improved version of the lines in question, written in a firm and delicate hand.

" The sight of such writing from my long silent friend inspired me with a lively, but too sanguine, hope that I might see him once more restored.

" Alas! at this period a complication of new maladies began to threaten

his inestimable life; and the neat transcript of his improved verses on the curious monument of ancient sculpture so gracefully described by Homer, verses which I surveyed as a delightful omen of future letters from a correspondent so inexpressibly dear to me, proved the last effort of his pen.

"On the very day that this endearing mark of his kindness reached me, a dropsical appearance in his legs induced Mr. Johnson to have recourse to fresh medical assistance. The beloved invalid was with great difficulty persuaded to take the remedies prescribed, and to try the exercise of a post-chaise, an exercise which he could not bear beyond the twenty-second of February.

"In March, when his decline became more and more striking, he was visited by Mr. Rose. He hardly expressed any pleasure on the arrival of a friend whom he had so long and so tenderly regarded, yet he shewed evident signs of regret on his departure, the sixth of April.

"The long calamitous illness and impending death of a darling child precluded me from sharing with Mr. Rose the painful gratification of seeing once more the man whose genius and virtues we had once contemplated together with mutual veneration and delight; whose approaching dissolution we felt not only as an irreparable loss to ourselves, but as a national misfortune. On the nineteenth of April the close of a life so wonderfully chequered, and so universally interesting, appeared to be very near.

"On Sunday, the twentieth, he seemed a little revived.

"On Monday he appeared dying, but recovered so much as to eat a slight dinner.

"Tuesday and Wednesday he grew appaiaently weaker every hour.

"On Thursday he sat up as usual in the evening.

"Friday, the twenty-fifth, at five in the morning, a deadly change appeared in his features.

"He spoke no more.

"His last words were uttered in the night: in rejecting a cordial, he said to Miss Perowne, who had presented it to him, 'What can it signify?' Yet, even at this time, he did not seem impressed with any idea

of dying, although he conceived that nothing would contribute to his health.

"The deplorable inquietude and darkness of his latter years were mercifully terminated by a most gentle and tranquil dissolution. He passed through the awful moments of death so mildly, that although five persons were present, and observing him, in his chamber, not one of them perceived him to expire; but he had ceased to breathe about five minutes before five in the afternoon.

"On Saturday, the third of May, he was buried in a part of Dereham church, called St. Edmund's chapel, and the funeral was attended by several of his relations.

"He died intestate: his affectionate relation, lady Hesketh, has fulfilled the office of his administratrix, and given orders for a monument to his memory where his ashes repose. In the metropolis, I trust, the public affection for an author so eminently deserving will enable me to make his manuscripts relating to Milton, which are now before me, the means of erecting a cenotaph in his honour, suitable to the dignity of his poetical character, and to the liberality of the nation that may be justly proud of expressing a parental sense of his merit.

"I have regarded my own intimacy with him as a blessing to myself, and the remembrance of it is now endeared to me by the hope that it may enable me to delineate the man and the poet, with such fidelity and truth, as may render his remote, and even his future admirers minutely acquainted with an exemplary being, most worthy to be intimately known and universally beloved." p. 221.

We close the whole in the expressive words of Mr. Hayley, containing a piece of information to which we doubt not our readers will pay every proper attention.

"My departed friend having expressed a wish to me that an edition of Milton might be formed in which our respective writings concerning him should appear united, I hope to accomplish that affectionate desire. If the public favour my idea, the whole profits of the book will be applied to the purpose of raising a marble monument in the metropolis, to Cowper, by the sculptor whose genius he particularly regarded, my friend Mr. Flax-

man. The proposed edition is to contain Cowper's admirable translations from the Latin and Italian poetry of Milton, and all that is preserved of that unfinished commentary which he intended to continue and complete as a series of dissertations on the *Paradise Lost*.

"It is proposed that Cowper's Milton, for so I wish the edition to be called, shall consist of three quarto volumes, decorated with various engravings, at the price of six guineas; and those who intend to contribute in this manner to a national monument in memory of Cowper are requested to deposit their subscriptions either with Mr. Johnson, bookseller, of St. Paul's, or with Mr. Evans, bookseller, of Pall-Mall.

"As many persons may be inclined to subscribe to Cowper's monument, without subscribing to the intended Milton, it is presumed such persons will be gratified in being informed that the two booksellers above mentioned will receive any smaller sum as a contribution to the monument, and either faithfully devote whatever may be received to that purpose, or return the sum so advanced to every subscriber, if the purpose should be relinquished. It may however be reasonably hoped, that a purpose where the feelings of national esteem and love are so perfectly in unison with those of private friendship will be happily accomplished, and that many who feel how justly the pre-eminent character of Cowper is endeared to our country will delight in contributing to perpetuate his renown by the most honourable memorial of public affection." p. 422.

LIV. A DEFENCE of the Character and Conduct of the late Mary Wollstonecraft Godwin, founded on principles of Nature and Reason, as applied to the peculiar circumstances of her case. In a Series of Letters to a Lady. Fscap. 8vo. 160 pages. 3s. 6d. Wallis.

THE sensible letters in defence of a singular woman, and said to have been written by a clergyman, would afford many extracts. We must, however, confine ourselves to the in-

sertion of the last of them. It will enable the reader to judge of their spirit and tendency.

"LETTER IX.

"June 21.

"In my former letters an attempt was made to trace the steps of the incomparable woman who is the subject of them; and, by a review of the early circumstances of her life, together with her particular views of human nature, of the imperfect state of society, and her peculiar modes of thinking, to endeavour to form a considerable degree of exculpation for a conduct to which we cannot in all its points award an unqualified approbation.

"We find her then, at last, by her second connection, situated in some such manner as she had previously desired, where the charms of domestic felicity might be enjoyed without materially interrupting the cultivation of her mind, or circumscribing her views of general utility.

"Here the sympathizing heart would fondly hope to see the tempest of her days subside, and the subsequent events of her life assume a placidity and serenity to which she had so long been an entire stranger. Here we would wish to find her sorrows converted into joy, and tranquillity succeed in the room of the anxiety and perplexity which seem ever to have attended her steps. This hope for a short time seemed likely to be realized, the day-dawn of peace began to open upon her, and the invigorating principle of intellectual improvement to excite her to new efforts for the instruction of the rising generation and the amelioration of her own sex's condition in the political and social life. But, alas! the present is not the state in which experience will authorize the expectation of unalloyed or permanent felicity. A chill was thrown upon her in consequence of the reserve that some of her own sex, sacrificing probably their own sentiments to the manners and prejudices of the public, deemed it necessary for their own favourable reception by that public, to exhibit towards her. This, however, soon passed away, as her mind was directed to points of more material consequence, to useful and domestic avocations.

"But a more solemn scene awaited

her, for which she had ill calculated, and which put a final period to all her farther labours and enjoyments in this world.

" Her own reflections, it seems, had led her to believe that a good constitution, a strong tone of nerves, and a determined mind, would enable her to sustain in a superior manner the pains which, in parturition, nature has imposed on your sex.

" Though this hypothesis may in general be well founded, yet it certainly is not capable of universal application, since very many of weak and relaxed habits are found to endure them with much less inconvenience than some of the more healthy and robust, as the conflict is often more severe in proportion to the degree of opposition.

" In the instance now under our consideration, where nature did not show a ready disposition to relieve, artificial means, though seconded by the exertions of science, were resorted to in vain. The alarm, anxiety, and solicitude, attendant upon such a situation can never be known, except by those who have experienced them: they are not to be expressed by language—they baffle all descriptions of the pen. It is not very improbable, that if we possessed the means of knowledge equal to a full investigation, the cause of the fatal issue which closed the light of this world upon one of its most brilliant ornaments, that robbed rational liberty of one of its most able and determined advocates, and that deprived your sex in particular of their firmest champion, might be traced to the violent agitations and anxieties that she had formerly sustained. Though her mind, in consequence of its native elasticity, had relaxed but little, if any thing, of its former vigour, yet the mere animal frame, it is not improbable, had received so rude a shock, as materially to affect the delicacy of its internal organization; if so, we can be at no loss to determine to whose account Humanity will ascribe the being deprived of one of her most intelligent and determined friends.

" In good truth, my dear madam, my decided and unequivocal opinion of Mary Wollstonecraft Godwin is, that *the world was not worthy of her*; for its absurdities, its prejudices, its

vices, and its vanities, she was much too intelligent, too independent, too good, and too great.

" Malevolence, however, true to the diabolical principle of all her actions, pursues the amiable and virtuous subject of these letters even to her death bedside, and there charges her with a dereliction of all religious principle, upon a wilful misrepresentation of Mr. Godwin's information, that, during the last illness of his wife, "not a word of a religious cast fell from her lips." I here aver that the misrepresentation can be no other than wilful, because in the beginning of the very same sentence he had stated, that 'her religion was not calculated to be the torment of a sick bed;' and though the writer knew, or might have known, that in incipient mortification, and more particularly with the previous notion which she had entertained, the heart would cling to the hope of recovery: even here however I shall risk one more remark.

" There is a distinction between piety and religion, which is not attended to by the world in general, and which the *birelings* of the latter are careful to conceal, lest the simplifying of the human duties should decrease their influence among their fellow-mortals. Piety is that heartfelt veneration for the attributes of the Supreme Being which impels the creature to study his Creator's will, in order to a more effectual performance of it, by copying those moral attributes that will qualify him for future happiness. Religion consists in the doctrines, forms, and ceremonies, of devotion, merely as the probable means of inducing and establishing the above principle in the heart. But by confounding these terms, how much have men been induced to believe that they have attained the desired end while they rest only in the means!!

" How conspicuous will the latter sometimes appear, where the former is most fearfully wanting—that, is genuine godliness; this, only its ornamental drapery: the latter gives to devotion form and fashion; the former, substance, effect, and weight.

" The wilful perversions and misrepresentations of such objectors sufficiently indicate *what manner of spirit they are of*. Their religion may be either shrewdly hypocritical, or ti-



midly superstitious: whatever be their boast respecting the orthodoxy of their creed, it can lay no claim to the piety and benevolence which are indispensable requisites in the composition of a good man and a christian; and such only will the gates of heaven be opened to receive.

"A mind like that of M. W. Godwin, glowing with piety towards God and benevolence to man, conscious of the rectitude of its own intentions, and not forgetful of the solicitude with which it has studied and fulfilled its duties, cannot regard its Creator as a vindictive Judge; nor will it demean itself to seek for the interference of an earthly priest, or the passport of forms and ceremonies, to prepare it to appear in the presence of the beneficent Governor of the Universe: it scorns the meretricious ornaments of fancy cloathing, and deems the simple dress of its own moral rectitude its most respectful and graceful attire.

"That, which itself so proudly discards, it leaves to those who expect to compound for a life of deliberate vice and folly by the whinnings of a death-bed repentance; exactly like the habitual marauder, who begins to shudder at vice only when the executioner is at his heels.

"Far, far removed from such a degradation of character stood our friend aloof! in her were fully verified the lines of the Roman poet:

'Integer vitem, scelerisque purus,

'Non eget Mauri jaculis nec arcu.'

'NON.'

"But the positive proofs of Mrs. Godwin's genuine piety I will adduce at some future time from her own writings; which fully evince, not only that she herself fostered sentiments of the sublimest and purest devotion, but that she embraced every opportunity of inculcating the same upon others, especially the inconsiderate of her own sex, as the best support against temporal tribulation, and the most effectual means of preparing themselves for eternity.

"With regret at having done so little justice to the memory and character of this much misrepresented, calumniated, and injured, fair one, I for the present bid you, dear madam, farewell! leaving with you my unequivocal opinion, that (consider-

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ing the circumstances of her youth, the difficulties of her more advanced years, and the highly ungenerous treatment she latterly experienced) in loftiness of spirit, decisiveness of character, clearness of intellect, purity of intention, and benevolence of heart, the great luminary of heaven never yet shed his beams on a human creature superior to Mary Wollstonecraft Godwin: 'Whose body is buried in peace, but whose name will live for evermore.'" p. 154.

The whole work is penned under the persuasion that the subject of his panegyric was cruelly and unjustly used by the world. Peace be to her memory!

LV. *The HISTORY OF THE MAROONS, from their Origin to the Establishment of their chief Tribe at Sierra Leone: including the Expedition to Cuba, for the purpose of procuring Spanish Chasseurs; and the state of the Island of Jamaica for the last ten Years: with a succinct History of the Island previous to that period. By R. C. DALLAS, ESQ. 2 vols. 8vo. 400 pages each. Langman and Rees.*

THIS work, comprising twenty-one letters, is embellished with two engravings and two maps. From the Introductory Account of Jamaica we extract an account of the inhabitants.

"The number of slaves in Jamaica is computed, from authentic documents, to be at least two hundred and fifty thousand, exclusive of the Maroons. It is painful to an individual, unfriendly to slavery in any shape or under any modification, to recollect, that slavery, in a very abject degree, has existed among nations the most free and civilized, as well as despotic and barbarous, in all ages of the world, but especially in the warm climates. It is a misfortune that punishes man: it is a political disease, that, for purposes to us inscrutable, has been permitted to continue, and taint inveterately the constitution of human society. No revolutionary nostrums recommended by state empirics will eradicate it. Millions of

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the human race must by education be prepared for a new and sound condition before an effectual remedy can be safely administered. But in Jamaica, the evil of servitude, to whatever height it may formerly have arisen, is now assuaged by institute, and tamed by manners. The general treatment of the negroes in this island is temperate and humane: recent regulations, enforced by law, restrain the despotism of the master, and to a very salutary degree protect the slave. Improving humanity imperceptibly, but daily, supplies an influence by which their condition is ameliorating. The negroes on a sugar-plantation are, for purposes of daily labour, divided into three classes. The first is composed of the most robust of both sexes: their chief employment consists in preparing and planting the soil, cutting the canes, feeding the mill, and aiding in the manufacture of the sugar and rum. The second class is composed of young boys and girls, pregnant women and convalescents: these are seldom employed but in light labour adapted to their youth and condition. The third class consists of young children, governed by a careful old woman, who employs them in picking grass, or other exercise equally gentle. The first class at sunrise is summoned to the field by the sound of a horn or bell: a white overseer and a black driver superintend them. The names being called over, and absentees noted, their work commences, and continues till eight or nine o'clock: then, at least half an hour is allotted for breakfast-time. This meal generally consists of boiled or roasted yams, or other vegetables, seasoned with salt and cayenne pepper. Resuming their work, they continue in the field till noon, when an interval of two hours is allowed for repose and refreshment. The addition of salted fish to their vegetable meals commonly furnishes their dinner. At two o'clock they return again to the field, and work till sunset. In conclusion, they have probably been employed about ten hours in the day; during which, the most diligent of them has not executed more than one third of the common daily toil of an English farmer's labourer. Every proprietor is compelled by law to cultivate in ground provisions (of

course indestructible by hurricanes) one acre for every ten negroes, besides the allotment of negro territory. To cultivate this allotment, one day in every fortnight belongs to the slaves, exclusive of Sundays and holidays. Thus they raise vegetables, poultry, pigs, or goats, which they consume, bestow, or sell. While some raise provisions, others fabricate coarse chairs, baskets, or common tables. These are bartered at market for salted meat, or pickled fish, utensils, or gaudy dresses, of which they are fond. Their right of property in what they thus acquire is never questioned, but seems completely established by custom. The cottages of the negroes on a plantation are usually constructed on rising ground, near a supply of pure water: the group resembles an hamlet: tropical trees, which many of them plant about their habitations, shelter it, and diversify its appearance. In structure and comfort these cottages certainly surpass the cabins of the Irish peasants. A single cottage, for a man and his wife, is about twenty feet in length, divided into two apartments: it is composed of hard posts driven into the ground, interlaced with wattles, and plastered: the floor is commonly of dry native earth: the roof is so well thatched with palm or cocoa leaves, as to be impervious both to sun and rain. Their cookery is conducted in the open air: they generally kindle a fire within doors at night, without which negroes cannot sleep comfortably. The negroes of Jamaica receive an annual allowance of Oznaburg linen, woollen baize, checks; and at other times, knives, needles, thread, &c. But the most liberal allowance of the proprietors is made for medical and surgical assistance, and accommodation for their slaves when sick. Every plantation is provided with a commodious building, divided for an hospital. The sick are daily visited by professional gentlemen, of science and skill, who are well paid for constant attention; and in extraordinary cases the usual comforts of the European diet, such as wine, gruel, &c. are superadded: so that the situation of the sick and the aged, for whom perpetual provision is made, commonly makes them some amends for the servitude they have undergone. The usual labour of the

old men is confined to watching the provision grounds; and that of the old women to nursing those that are sick, and attending young children. Another source of solace for the superannuated is found in the universal veneration with which old age is treated by the African race: Accused, as they justly may be, of brutality to cattle, which they are prone to maltreat, to their aged people they are benevolent and respectful. *Ta quaco* and *ma quasheba* (my father and my mother), are terms that denote filial reverence and fondness: in these terms the old negroes are ever accosted by the whole body of the younger, who must be in great distress themselves if they fail to administer to their wants, and mingle succour and comfort with affection and veneration for the aged.

"The general diffusion and warmth of this dutiful sentiment is the more remarkable in a people attached to the system of polygamy. This appropriation of women, which universally prevails in Africa, is also very generally adopted in the West Indies. In Jamaica alone it is computed, that ten thousand of those leading slaves called head negroes, that is, drivers, cooperer, carpenters, &c. possess from two to four wives. This practice, so pernicious in many points of view, has contributed to create such a disproportion in the number of the two sexes, that there exists in Jamaica an excess of above thirty thousand male negroes. There are ten thousand people of colour in Jamaica. These descendants of negroes by white people are among the most robust of our race; and their qualities, both of body and mind, are supposed by many impartial individuals to be well adapted for exercise and improvement in all the tropical regions. But they are not entitled to the civil and political rights of a natural born subject, until removed above three degrees from the negro; and although there are distinctions of name, following blood and complexion, such as samboes, mulattoes, mesties, &c. the law of Jamaica contemplates the whole body as mulattoes. Their legal capacities are very imperfectly defined. Their principal incapacities, distinguishing them from the whites, are these: in criminal cases their evidence is inadmissible against a white: they are ineligible to

serve in parochial vestries, or general assemblies: they are incapable of acting in any office of public trust, or of holding any commission in the militia; and when born out of wedlock, they cannot take and hold by devise property real or personal that exceeds in value 2000l. currency. But these restrictions are often removed by particular acts of the legislature in favour of individuals. The fidelity and loyalty of the people of colour is unimpeached: their attachment to the whites is uniform and sincere: their progress in knowledge, being animated by no encouragement, has been slow; but if a just estimate may be formed of the capabilities of this race from insulated examples of merit among them, their faculties are worthy of better cultivation and completer development.

"The white population of Jamaica has been computed at about thirty thousand souls. Of this number, a very considerable portion consists of native Europeans; and of those born on the island many have been educated in the mother country. Yet, notwithstanding these migrations and such residence in Europe, climate and moral causes combining with political institutions and the peculiar state of society in the West Indies, have created a cast of character that may be distinguished, and is sufficiently marked, in the native white Creoles of Jamaica. Masters of slaves, they are jealous and proud of their own freedom, which is to them not merely an enjoyment, but a dignity and rank. Hence throughout all classes of them, there is diffused and displayed an independence of spirit combined with a certain consciousness of equality unknown to the European communities.

"Many causes of national character are so mixed as to be almost inscrutable. It may, perhaps, be partly ascribed to the sensibility that a warm climate excites, that creoles are said to be impatient of subordination, and addicted to juridical controversy. But if some be litigious, others ostentatious, and many extravagant, in general it may be truly affirmed of them as a race, that they are bright, intrepid, frank, and intelligent; actuated by a high sense of honour, eminent for hospitality, distinguished by vivacity, and nobly generous." p. 114.

We transcribe a description of the Spanish Blood-Hounds, designed to drive the Maroons out of the fastnesses of Jamaica !

"The dogs carried out by the chasseurs del Rey are perfectly broken in, that is to say, they will not kill the object they pursue unless resisted. On coming up with a fugitive, they bark at him till he stops, they then couch near him, terrifying him with a ferocious growling if he stirs : in this position they continue barking, to give notice to the chasseurs, who come up and secure their prisoner. Each chasseur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own cost, and that at no small expence. These people live with their dogs, from which they are inseparable. At home, the dogs are kept chained, and when walking with their masters, are never unmuzzled, or let out of ropes, but for attack. They are constantly accompanied with one or two small dogs called finders, whose scent is very keen, and always sure of hitting off a track. Dogs and bitches hunt equally well, and the chasseurs rear no more than will supply the number required : this breed of dogs, indeed, is not so prolific as the common kinds, though infinitely stronger and hardier. The animal is the size of a very large hound, with ears erect, which are usually cropped at the points; the nose more pointed, but widening very much towards the after-part of the jaw. His coat, or skin, is much harder than that of most dogs, and so must be the whole structure of the body, as the severe beatings he undergoes in training would kill any other species of dog. There are some, but not many, of a more obtuse nose, and which are rather squarer set : these, it may be presumed, have been crossed by the mastiff; but if by this the bulk has been a little increased, it has added nothing to the strength, height, beauty, or agility, of the native breed.

"The chasseur has no other weapon than a long straight muschet, or cuttean, longer than a dragoon's sword, and twice as thick, something like a flat iron bar sharpened at the lower end, of which about eighteen inches are as sharp as a razor. The point is not unlike the old Roman

sword. The steel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muschet is without a guard, but scolloped to admit the fingers and suit the grasp. These men, as we have seen, are under an officer of high rank, the Alcade Provinciale, and receive a good pay from the government, besides private rewards for particular and extraordinary services. They are a very hardy, brave, and desperate, set of people, scrupulously honest, and remarkably faithful.

"A body of men of the same description and character reside at Besucal, within the Marquisa's jurisdiction. These are not in the king's pay, but are chiefly employed, like the Maroons in Jamaica, in scouring the mountains of this extensive country, to take runaways, for which they have a fixed reward, and to attack all bodies of negroes collected for hostile purposes, which is sometimes occasioned by the rigour exercised on the Spanish plantations : for although in other employments, and particularly in domestic service, the slaves are treated kindly, and live a very easy life, it must be owned that the state of slavery on the settlements is not unattended with severity. The greatest commotions, however, have been occasioned by Spanish piety. Many of the largest and best sugar estates in the island of Cuba belong to the different ecclesiastical orders, who are the most rapacious of planters. Under the mask of discouraging a vicious intercourse with the sexes, some of them religiously resolved to purchase only male negroes : a devout austerity imposed upon the poor fellows which, would the good fathers candidly confess it, would appear to originate in the temporal policy of 'quærenda pecunia primum est,' it being thought that men can do more work than women. Deprived of connexions resulting from one of the chief laws of nature, and driven to desperation, the unhappy negroes, not unlike the first Romans, have been known to fly to neighbouring estates, seize on the women, and carry them off to the mountains : there, in order to secure and defend themselves, they fell upon some Spaniards, killed them, and thus procuring a few fire-arms, lances, and cutlasses, attempted to make a resis-



fance against the laws, but in vain; a few of the Besucal people, with their dogs, have always proved an overmatch for them.

"The activity of the chasseurs no negro on earth can elude; and such is their temperance, that with a few ounces of salt for each, they can support themselves for whole months on the vegetable and farinaceous food afforded by the woods. They drink nothing stronger than water, with which, when at a distance from springs, they are copiously supplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the last, six feet junked off the smaller part of the root, where it tapers to the thickness of a man's thigh, will yield several gallons of water: in the greatest drought these resources seldom fail. For the wild pine they are obliged to climb trees, but that they do almost with the velocity of a monkey: this plant takes root on the body of a tree, and the leaves of it are so formed as to catch the rain and conduct it to a reservoir at the base, where, being never exposed to the sun, it is found delightfully fresh and cool. But the easiest method of obtaining water in the woods, and with less delay on a march, is from the black and grape withes: it is done with greater expedition than drinking at a spring. The chasseur catches a pendent withe, which, with his muschet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirst; he then cuts the withe off, about six feet higher, keeping the upper end elevated, when, the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With respect to animal food, if any of them happen to desire it, they find no difficulty in obtaining it. The little finder, if set on, but not otherwise, will soon bay one of the wild hogs with which the woods abound: the animal, retreating for shelter to the trunk of a tree, is immediately transfixed with a lance. The men cure as much of the flesh as they think they will have occasion for, by scoring it internally to the skin, sprinkling it with salt, and smoking it; over the

smoke they throw some aromatic leaves, which not only add to its flavour, but assist in preserving it. The meat thus cured will keep for months, and is esteemed a very great dainty by the most refined epicures. It is in fact the jirked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preserved is given to the dogs. The pursuit of the game is entirely the province of the finder; the larger dogs, from their training, would pass a hog without notice; were one of them to bark at a hog he would be severely punished. The chasseurs beat their dogs most unmercifully, using the flat sides of their heavy muschets. When they are going out on service, the large chains in which they are kept at home are taken off, and a light, but well-twisted, cotton rope substituted, to which the muzzle and collar, joined together, are attached at one end, while the other is fixed to the belt of the chasseur, who, when a pursuit is to be made, slips them off, securing them round his waist with the rope to which they are tied, draws his muschet, and pushes forward nearly as fast as his dogs; for the latter are impeded by the underwood, and are sometimes so entangled as to require the assistance of their masters to cut their way through the difficulty which obstructs their proceeding. The greatest privation felt by a chasseur in service is, the want of a segar, which he must not use in the woods, where the scent, from the freshness of the trees and stillness of the air, continues long suspended, and is gradually spread in the atmosphere, by which the company could not but be betrayed, in spite of the great silence which they observe on their marches. At other times the segar is hardly ever out of their mouths.

"I must now complete your idea of a Spanish chasseur, by giving you a description of his dress. You may imagine it will be brief, for the wearer is not a man of fashion, and he lives beneath a vertical sun. A check shirt open at the collar so as to expose the neck, from which hangs a small crucifix, a wide pair of trowsers, also check, a straw hat, or rather one manufactured of the morass that divided into small filaments, seven or eight inches in the rim, with a shallow



round crown, and very light; add his belt and sword, already described, and a pair of untanned leather shoes; into this dress put a man with a Spanish countenance, swarthy but animated, a person above the middle size, thin but not meagre; to his belt affix the cotton ropes, and imagine them attached by collars round the necks of his dogs, and you will have a finished picture of him.

"Besides his untanned shoe, the chasseur often contrives in the woods a curious defence for his feet which is greatly preferable. Having skinned the thighs and hocks of the wild hog, he thrusts his foot into the raw hide, as far as he can force it, then cuts a small slip at the instep, and with his knife takes off the superfluous skin behind, adapting the remainder to his ankle and the lower part of his leg: the pliant hide takes the shape of a close short half-boot, sitting like a glove on the foot, with a lengthened useless projection beyond the toe, something resembling the modern fashion of our beaux: this contrivance will last a march of weeks, or months; but once taken off, the skin dries, shrivels, and becomes useless. There are *porco zopatos*, made of dried hides, that reach to the calf of the leg, but they are wide, hard, and not pliant to the feet.

"The Besucal chasseurs had not above seventy dogs properly broke: the others, of which they had many, though of the same breed, will kill the object they pursue: they fly at the throat, or other part, of a man, and never quit their hold till they are cut in two. These dogs, however, are seldom, if ever, carried out till perfectly trained." p. 67.

We also add another paragraph with pleasure, alluding to the termination of the war.

"Thus concluded hostilities, without recourse being once had to the assistance of the chasseurs, beyond the operation of the terror they inspired, but which, it was very evident, had been the means of producing the treaty, and of accelerating the surrender of the several bodies whose distrust kept them back so long after it was made; and who, as they gradually

came in, always required that the Spaniards and dogs should be removed, and separated from them by a line of the troops. One knows not which to admire most, the activity and address with which they were procured, or the humanity that in spite of three months' provocation prevented their being employed in action.\* To the skill, temper, and benevolence, of general Walpole are the colonists, whom he had a little before saved from humiliation, indebted for this bloodless triumph; and to William Dawes Quarrell are they indebted for suggesting, and procuring, the means by which the island was saved from destruction. "We cannot but take this opportunity," say the Assembly, in requesting the Lieutenant-Governor to give orders for the dismissal of the chasseurs, "of expressing our acknowledgments of the eminent advantages derived from the importation of the chasseurs and dogs, in compliance with the general wishes of the island. Nothing can be clearer, than that if they had been off the island, the rebels could not have been induced to surrender from their almost inaccessible fastnesses. We are happy to have it in our power to say, that terror, excited by the appearance of the dogs, has been sufficient to produce so fortunate an event; and we cannot but highly approve that attention to humanity, so strongly proved by their being ordered in the rear of the army." p. 171.

"\* It is hardly worth while to mention an accident by which an old woman lost her life, but it has been suggested, that the omission of it may receive an unfavourable construction. One of the dogs that had been unmozzled to drink, when there was not the least apprehension of any mischief, went up to the woman, who was sitting attending to a pot in which she was preparing a mess: the dog smelled at it, and was troublesome; this provoked her, she took up a stick and began to beat him, on which he seized on her throat, which he would not let go till his head was severed from his body by his master. The windpipe of the woman being much torn, she could not be saved.

"† Votes of the House of Assembly. See Appendix, No. 3."

LVI. LETTERS to Mr. Fuller, on the *Universal Restoration, with a Statement of Facts attending that Controversy, and some Strictures on Scribator's Review.* By WILLIAM VIDLER. 8vo. 170 pages. 3s. Vidler.

THIS sensible, though controversial, piece consists of fourteen letters, written in the true spirit of christianity. The conclusion of the last letter will give the reader a just idea of its nature and tendency.

"Having attended to your arguments in behalf of endless misery, I will conclude my present correspondence with you by pointing out some things which must be done before you can overthrow the doctrine of the universal restoration.

"1. You will have to prove that God did not create his rational creatures 'for his pleasure;' Rev. iv. 11. or, that he will be disappointed in his end respecting them; or, that 'his pleasure' was, their eternal damnation.

"2. You must prove, that God; 'who is Love,' never did love all his creatures; or, that he is changeable in his nature, and will eternally hate those whom he once loved. No part of this will apply to the universal doctrine, for that teaches, as the scriptures do, that 'God is good to all,' and that 'his tender mercies are over all his works.' Ps. cxlv. 9.

"3. That when God said to Abraham, Isaac, and Jacob, severally, 'In thee and in thy seed shall all nations, all kindreds, all families, of the earth be blessed,' he meant only one individual, perhaps, in a thousand, among the different nations, kindreds, and families, of the earth.

"4. That though Christ is called the Light of the world, Life of the world, Saviour, i. e. Restorer, of the world, that the world will remain in eternal darkness, eternal death, and will not, to all eternity, be restored; or, that by the world is meant only the elect, the church, though these are in the scriptures uniformly distinguished from the world.

"5. You have to prove, though Christ is said to have died for the world, the whole world, for all, and for every man, yet, that the world will not ultimately be benefited by his

death; or, that these phrases mean only the elect, the church, though still, in scripture, the elect, the church, are always distinguished from the world.

"6. Your creed teaches you, that the merits of Christ are sufficient to save the universe, if it were fallen; yet you deny that one world will be restored to holiness and happiness by him. It matters not what idea you attach to the phrase, 'merits of Christ,' whether virtue, worth, power, wisdom, or grace, or all these; be included, on your scheme he either will not or cannot deliver one fallen world.

"7. You affirm this want of will or power in Christ in the face of the following scriptures. 'If I be lifted up from the earth I will draw all unto myself.' 'God will have all men to be RESTORED (sothenai), and come unto the knowledge of the truth.' 'The living God—who is the RESTORER (Soterios) of all men, especially of those that believe.' 'It pleased the Father that in him should all fulness dwell; and, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven.' 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.' 'The creature (or creation) itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God;' and many others of like kind. It behoveth you, sir, to shew the consistency of these scriptures with the doctrine of endless misery.

"8. We are informed that 'the wages of sin is death:' this includes both the first and second death; yet we are also told, that 'our Saviour Jesus Christ hath abolished death;' that 'he will swallow up death in victory;' that 'death, the last enemy, shall be destroyed;' that 'AMONG MEN there shall be no more death.' Now as death cannot be destroyed but by the prevalence of life, you will have this difficulty to reconcile with your doctrine of the endless reign of death.

"9. When the scriptures speak of this age and that age, of the ages which are past and the ages to come, you will have to prove, that this is a wrong distinction of the periods and dispensations, and that it ought to be rendered, this eternity and that eternity, the eternities past and the eternities to come.

"10. When you read of the times of the 'RESTITUTION of all things,' of 'dispensation of the fulness of times, in which all things are to be gathered together in Christ,' of 'prophesies for aionon,' 'THE DISPOSITION OF THE AGES for Christ Jesus,'—you will have to prove there is no restitution of all things intended; no 'gathering together of all things in Christ;' no times, much less a fulness of them, to be dispensed for this purpose; no disposition of the ages for Christ to do his work in; but that the proper distribution of the periods is, time and eternity.

"11. Though the old testament teaches us, in type, the connection which exists between the first fruits and the future harvest, and the new testament applies the type to that relation which exists between the church and the other creatures of God who are in the bondage of corruption,\* yet you must prove that the apostolic application of the type is wrong, and though the first fruits of men are now gathered in by the gospel, yet the harvest of mankind will be eternally destroyed.

"12. Though we are informed that Christ shall reign till he hath put all enemies under his feet, till all things are subdued unto himself, till every knee bow to him, of things in heaven, in earth, and under the earth, till he hath made all things new, till 'there shall be no more curse'—you, sir, will have all these to contradict, and instead of saying with the apostle, 'where sin abounded grace hath much more abounded,' you have to say, as the conclusion of all, Though grace hath abounded, yet sin hath much more abounded.

"When you have done all this, and have proved that you have authority thus to reverse the scriptures, you will overthrow the universal doctrine.

\* Lev. xxiii. Jas. i. 13. Rom. viii. 19—24.

"Wishing you a part in the first resurrection, and an escape from the awful pains of the second death,

"I remain,

"With real good-will,

"Your's, &c.

"W. VIDLER."

"December, 1801." p. 157.

LVII. AN ACCOUNT of the late Improvements in Galvanism, with a Series of curious and interesting Experiments performed before the Commissioners of the French National Institute, and repeated lately in the Anatomical Theatres of London. By JOHN ALDINI, Professor of Experimental Philosophy. To which is added, an Appendix, containing the Author's Experiments on the Body of a Malefactor executed at Newgate, &c. &c. Illustrated with Engravings. 4to. 220 pages. 11. 1s. Cuthell.

THE editor's preface to this truly interesting performance shall be inserted by way of explanation.

"Few discoveries in modern times have excited so much curiosity as that of galvanism: ever since it was first made known by its celebrated author it has engaged the attention of the most eminent philosophers in Europe; and various researches have been undertaken to ascertain the principles on which it depends, and the laws to which it is subject.

"Though some of its singular properties are fully established, it must be allowed that the discovery is still in its infancy; but enough of it is known to prove its importance, and to induce philosophers to continue their researches, which, there is every reason to suppose, may lead to some very curious results.

"The experiments, indeed, which have already been made seem to indicate that it may open a new field in the healing art; and it appears by a late report presented to the class of the Exact Sciences of the academy of Turin that the medical application of it has been attended with the most beneficial effects in a case of confirmed hydrophobia.

"While galvanism, independently

of other advantages, holds out such hopes of utility in regard to objects so interesting to mankind, a work containing a full account of the late improvements which have been made in it, illustrated by a complete course of experiments, cannot fail of being acceptable to the public in general, and in particular to medical men, to whose department, in one point of view, it more essentially belongs.

"When professor Aldini left this country, the manuscript, written in French, together with two printed Latin dissertations, was put into the editor's hands, in order that they might be prepared for the press: a translation of these forms the principal part of the work; and an appendix has been added, containing the author's experiments on the body of a malefactor executed at Newgate, experiments of a similar kind on the bodies of three criminals decapitated at Bologna, and an experiment lately made at Calais, which seems to shew that Galvanism is susceptible of being conveyed to a very considerable distance through the water of the sea.

"The editor thinks it necessary to observe, that the principal experiments of which an account is given in this work are illustrated by proper engravings, and that the title-page is embellished with a representation of the gold medal presented to the author, as a mark of their respect, by the medical professors and pupils of Guy's and St. Thomas's hospitals.

After a most entertaining sketch of the rise and progress of galvanism, the following account is given of experiments on the body of Forster, executed at Newgate, Jan. 17, 1803.

#### "EXPERIMENT I.

"One ear being applied to the mouth, and another to the ear, wetted with a solution of muriate of soda (common salt), galvanism was communicated by means of three troughs, combined together, each of which contained forty plates of zinc and as many of copper. On the first application of the arcs, the jaw began to quiver, the adjoining muscles were horribly contorted, and the left eye actually opened.

#### "EXPERIMENT II.

"On applying the arc to both ears,

a motion of the head was manifested, and a convulsive action of all the muscles of the face; the lips and eyelids were also evidently affected, but the action seemed much increased by making one extremity of the arc to communicate with the nostrils, the other continuing in one ear.

#### "EXPERIMENT III.

"The conductors being applied to the ear and to the rectum, excited in the muscles contractions much stronger than in the preceding experiments. The action even of those muscles furthest distant from the points of contact with the arc was so much increased as almost to give an appearance of re-animation.

#### "EXPERIMENT IV.

"In this state, wishing to try the power of ordinary stimulants, I applied volatile alkali to the nostrils and to the mouth, but without the least sensible action: on applying galvanism great action was constantly produced. I then administered the galvanic stimulus and volatile alkali together: the convulsions appeared to be much increased by this combination, and extended from the muscles of the head, face, and neck, as far as the deltoid. The effect in this case surpassed our most sanguine expectations, and vitality might, perhaps, have been restored, if many circumstances had not rendered it impossible.

#### "EXPERIMENT V.

"I next extended the arc from one ear to the biceps flexor cubiti, the fibres of which had been laid bare by dissection: this produced violent convulsions in all the muscles of the arm, and especially in the biceps and the coraco brachialis, even without the intervention of salt water.

#### "EXPERIMENT VI.

"An incision having been made in the wrist, among the small filaments of the nerves and cellular membrane, on bringing the arc into contact with this part, a very strong action of the muscles of the fore-arm and hand was immediately perceived. In this, as in the last experiment, the animal moisture was sufficient to conduct the galvanic stimulus without the intervention of salt water.



## " EXPERIMENT VII.

" The short muscles of the thumb were dissected, and submitted to the action of the galvanic apparatus, which induced a forcible effort to clench the hand.

## " EXPERIMENT VIII.

" The effects of galvanism in this experiment were compared with those of other stimulants. For this purpose, the point of the scalpel was applied to the fibres, and even introduced into the substance of the biceps flexor cubiti without producing the slightest motion: the same result was obtained from the use of caustic volatile alkali and concentrated sulphuric acid: the latter even corroded the muscle, without bringing it into action.

## " EXPERIMENT IX.

" Having opened the thorax and the pericardium, exposing the heart *in situ*, I endeavoured to excite action in the ventricles, but without success. The arc was first applied upon the surface, then in the substance of the fibres, to the carnae columnæ, to the septum ventriculorum, and, lastly, in the course of the nerves by the coronary arteries, even with salt water interposed, but without the slightest visible action being induced.

## " EXPERIMENT X.

" In this experiment the arc was conveyed to the right auricle, and produced a considerable contraction, without the intervention of salt water, but especially in that part called the appendix auricularis: in the left auricle scarcely any action was exhibited.

## " EXPERIMENT XI.

" Conductors being applied from the spinal marrow to the fibres of the biceps flexor cubiti, the gluteus maximus and the gastrocnemius, separately, no considerable action in the muscles of the arm and leg was produced.

## " EXPERIMENT XII.

" The sciatic nerve being exposed between the great trochanter of the femur and the tuberosity of the ischium, and the arc being established from the spinal marrow to the nerve divested of its theca, we observed, to our astonishment, that no contraction whatever ensued in the muscles, although salt water was used at both

extremities of the arc. But the conductor being made to communicate with the fibres of the muscles and the cellular membrane, as strong an action as before was manifested.

## " EXPERIMENT XIII.

" By making the arc to communicate with the sciatic nerve and the gastrocnemius muscle, a very feeble action was produced in the latter.

## " EXPERIMENT XIV.

" Conductors being applied from the sciatic to the peroneal nerve, scarcely any motion was excited in the muscles.

## " EXPERIMENT XV.

" The sciatic nerve being divided about the middle of the thigh, on applying the conductors from the biceps flexor cruris to the gastrocnemius, there ensued a powerful contraction of both. I must here observe, that the muscles continued excitable for seven hours and a half after the execution. The troughs were frequently renewed, yet towards the close they were very much exhausted. No doubt, with a stronger apparatus we might have observed muscular action much longer; for after the experiments had been continued for three or four hours, the power of a single trough was not sufficient to excite the action of the muscles; the assistance of a more powerful apparatus was required. This shows that such a long series of experiments could not have been performed by the simple application of metallic coatings. I am of opinion that, in general, these coatings, invented in the first instance by Galvani, are passive: they serve merely to conduct the fluid pre-existent in the animal system; whereas, with the galvanic batteries of Volta, the muscles are excited to action by the influence of the apparatus itself.

" From the above experiments there is reason to conclude:

I.

" That galvanism exerts a considerable power over the nervous and muscular systems, and operates universally on the whole of the animal economy.

II.

" That the power of galvanism, as



a stimulant, is stronger than any mechanical action whatever.

## III.

"That the effects of galvanism on the human frame differ from those produced by electricity communicated with common electrical machines.

## IV.

"That galvanism, whether administered by means of troughs or piles, differs in its effects from those produced by the simple metallic coatings employed by Galvani.

## V.

"That when the surfaces of the nerves and muscles are armed with metallic coatings, the influence of the galvanic batteries is conveyed to a greater number of points, and acts with considerably more force in producing contractions of the muscular fibre.

## VI.

"That the action of galvanism on the heart is different from that on other muscles. For, when the heart is no longer susceptible of galvanic influence, the other muscles remain still excitable for a certain time. It is also remarkable, that the action produced by galvanism on the auricles is different from that produced on the ventricles, of the heart, as is demonstrated in experiment the tenth.

## VII.

"That galvanism affords very powerful means of resuscitation in cases of suspended animation, under common circumstances. The remedies already adopted in asphyxia, drowning, &c. when combined with the influence of galvanism, will produce much greater effect than either of them separately.

"To conclude this subject, it may be acceptable to the reader to have a short but accurate account of the appearances exhibited on the dissection of the body, which was performed with the greatest care and precision by Mr. Carpué. The blood in the head was not extravasated, but several vessels were prodigiously swelled, and the lungs entirely deprived of air: there was a great inflammation in the intestines, and the bladder was fully distended with urine. In general, upon

viewing the body, it appeared that death had been immediately produced by a real suffocation.

"It may be observed, if credit can be given to some loose reports, which hitherto it has not been in our power to substantiate, that after this man had been for some time suspended, means were employed with a view to put an end to his sufferings.

"From the preceding narrative it will be easily perceived, that our object in applying the treatment here described was not to produce re-animation, but merely to obtain a practical knowledge how far galvanism might be employed as an auxiliary to other means in attempts to revive persons under similar circumstances.

"In cases when suspended animation has been produced by natural causes, it is found that the pulsations of the heart and arteries become totally imperceptible; therefore, when it is to be restored, it is necessary to re-establish the circulation throughout the whole system; but this cannot be done without re-establishing also the muscular powers, which have been suspended, and to these the application of galvanism gives new energy.

"I am far from wishing to raise any objections against the administration of the other remedies which are already known, and which have long been used; I would only recommend galvanism as the most powerful mean hitherto discovered of assisting and increasing the efficacy of every other stimulant.

"Volatile alkali, as already observed, produced no effect whatever on the body when applied alone; but being used conjointly with galvanism, the power of the latter over the nervous and muscular system was greatly increased: nay, it is possible that volatile alkali, owing to its active powers alone, might convey the galvanic fluid to the brain with greater facility, by which means its action would become much more powerful in cases of suspended animation. The well known method of injecting atmospheric air ought not to be neglected; but here, likewise, in order that the lungs may be prepared for its reception, it would be proper previously to use galvanism, to excite the muscular action, and to assist the whole animal system to resume its vital functions. Under this

view, the experiments of which I have just given an account may be of great public utility.

"It is with heartfelt gratitude that I recal to mind the politeness and lively interest shown by the members of the college of surgeons in the prosecution of these experiments. Mr. Keate, the master, in particular, proposed to make comparative experiments on animals, in order to give support to the deductions resulting from those on the human body. Mr. Blicke observed, that on similar occasions it would be proper to immerse the body in a warm salt bath, in order to ascertain how far it might promote the action of galvanism on the whole surface of the body. Dr. Pearson recommended oxygen gas to be substituted instead of the atmospheric air blown into the lungs. It gives me great pleasure to have an opportunity of communicating these observations to the public, in justice to the eminent characters who suggested them, and as an inducement to physiologists not to overlook the minutest circumstance which may tend to improve experiments that promise so greatly to relieve the sufferings of mankind."

p. 203.

LVIII. POEMS, on Moral and Religious Subjects. By A. FLOWERDEW. Fscap. 8vo. 100 pages. 4s. Symonds.

THESE elegant and truly valuable poems, to which is annexed a very numerous and respectable list of subscribers, are written on a variety of subjects. We shall transcribe a few for the gratification of the reader.

"THOUGHTS ON DEATH.

"Written at an early period of life.

"Thou great Supreme! thou Source of light divine!

Thou who hast form'd me for eternal life!  
O draw my mind from every vain pursuit,

And lead my thoughts to that approaching hour

When nature's feeble pow'rs shall all give way!

Then shall the world, its pleasures, and its cares,

Lose all their hold, and, shrinking back from view,

Will leave the immortal mind to dwell on Heavenly themes, and all the boundless scenes

Of vast eternity! the feeble clay No longer able to confine her guest, Shall drop, and sleep in death, till that dread hour

When the archangel's voice shall shake the earth,

And all the dead in solemn pomp draw near!

Who now shall tell the glories of that state

To which the followers of the Lamb shall rise?

No mortal eye hath seen, nor ear hath heard,

Nor glowing heart conceiv'd, the boundless joys,

The ceaseless pleasures, that surround his throne,

From whom springs ev'ry good and perfect bliss.

Heaven! 'tis a world of endless glory, Where his continu'd presence ever dwells!

This is the happy state I long to reach, Where not an intervening cloud can rise, For I shall dwell for ever with my God.

O may I here begin this heav'n below, And all my brightest hours be spent in praise.

In youth, or age, ah! let me stand prepar'd

Calmly to meet my solemn, last, exchange:

Then, when thou call'st, without one struggling sigh,

To thee, who gave, would I resign my breath,

And fearless enter where my Saviour pass'd.

O'er the dark valley he a light has shed That cheers and well supports the fainting mind—

For, lo! the gates of bliss he opens wide, And welcomes ev'ry faithful follower home!" p. 19.

As the above is in blank verse, we present the following piece, written in rhyme.

"ADDRESS TO MY DAUGHTER,

"On entering her seventeenth year.

"Gay health, fair peace, and ev'ry blooming joy,

Be ever thine, dear maid, without alloy: Oit as revolving years shall bring this day

O may it still increasing bliss convey:

Long may thy breast be shielded from each care,

And peace serene triumphant flourish there:

Let evil passions there no welcome find,  
Nor with empoison'd venom taint thy  
mind :

In guileless ease may each gay moment  
flow,

While hope's bright dreams illume thy  
cheerful brow.

Ah! prize her dreams..ah! taste her  
fancied bliss,

For soon, too soon, the transient joy will  
cease :

The rapid tide of youth will soon be  
o'er,

And years shall land thee on life's busy  
shore.

There with applause wouldst thou per-  
form thy part,

With virtue's precepts now enrich thy  
heart.

First at religion's shrine devoutly bend,  
And early make her guardian God thy

Friend :

She'll safely guide thee through the  
snares of youth,

And fix thy wav'ring steps in paths of  
truth.

Not in a garb severe, with awful frown,  
Does virtue sit on her resplendent

throne ;

Benign her form, gentle and mild her  
sway,

Thrice happy those who her blest laws  
obey !

Should dark afflictions cloud thy early  
days,

Thy sinking mind she'll ease, support,  
and raise,

Sweeten the bitter draught of human  
woe,

And teach thy anguish'd heart resign'd to  
bow :

Long may her sacred voice thy soul in-  
spire,

And gently chasten ev'ry vain desire ;  
Calm ev'ry troubled thought, and sweetly

shew

The placid joys that from her counsels  
flow :

Kept by the hand of her unerring pow'r,  
In safety shalt thou pass each dang'rous

hour ;

And when thine early days their course  
have sped,

And all the fleeting dreams of youth are  
fled,

In age mature thy breast will calmly  
glow

With peaceful joy, and all the hopes that  
flow

From conscious rectitude, from wisdom's  
ways,

A life devoted to thy Maker's praise !  
Then, when the sands of life are

fairly run,  
Shall calm reflection gild thy setting  
sun,

Chase the dark gloom of hoary age away,  
And light thy path to heav'n's eternal  
day !" p. 23.

One more shall be given, on a po-  
pular subject.

" THE TRIUMPHS OF BENEVOLENCE,

or,

" The success of the Vaccine Inoculation.

" O'er Britain's realms a plague long  
fiercely rag'd,

Nor time, nor skill, nor med'cine, had  
assuag'd ;

Where'er its dread contagious course it  
sped,

Th' affrighted people from their houses  
fled ;

The sufferers without a friend were left,  
Of ev'ry soothing tenderness bereft :

In mournful language, ancient records  
tell

What millions 'neath the dire distemper  
fell !

How villages and towns deserted were,  
And life a scene of one continu'd fear !

Then Montague,\* whose name will ever  
stand

High in the annals of a grateful land,  
From foreign climes relief her country

brought,

On her own son perform'd the art she  
taught ;

Yet prejudice, deep rooted, long with-  
stood

The private interest..the public good,  
Till years its great utility display'd,

And thousands bless'd its kind and soft-  
ning aid.

" But some e'en here the wretched vic-  
tims fell,

Nor anxious parents could their fears dis-  
pel :

All now are vanish'd ; see ! contagion  
flies..

No Small-Pox more shall close the spark-  
ling eyes :

Beauty no more shall mourn its transient  
date :

The feeling mind, with grateful joy elate,  
To Jenner looks, whose philanthropic

zeal

Bent to one ardent point, his country's  
weal,

O'er ev'ry obstacle pursues his way,  
And makes false notions bend to reason's

sway ;

By long experience proves his vaccine  
plan

Replete with salutary aid to man.

" \* It is well known that the celebra-  
ted Lady Wortley Montague first introdu-  
ced inoculation for the small-pox into  
Great Britain.

Fear not, ye cautious, here's a pow'r divine,  
 Jenner but executes heav'n's vast design!  
 Behold your pitying Father's healing hand,  
 In this mild system, to a suffering land...  
 Let prejudice be banish'd from your mind;  
 Embrace with joy this blessing to mankind!  
 See...its great fame extends to distant lands,  
 Whilst England's king the pow'ful patron stands!  
 Blest with his monarch's praise, his country's love,  
 Jenner deserved happiness shall prove:  
 No thousands slain, no dreadful victories won,  
 Shall gild his calm, his gently setting sun;  
 Millions he sav'd...far sweeter joys convey,  
 With lustre bright shall close his peaceful day;  
 Nor in the grave shall he neglected lie,  
 Rever'd, below'd, his mem'ry cannot die!

"When future ages shall high trophies raise  
 To those who best deserv'd their country's praise,  
 And worth departed—claims the tribute just,  
 To Jenner, then, shall rise the honour'd bust;  
 On its broad base shall shew the wond'ring throng  
 The dreadful scourge that nations bore so long:  
 Here mothers, shudd'ring, shall the horrors view  
 Which, from this dread disease, their parents knew;  
 With tearful eyes—with grateful love imprest,  
 Shall clasp their beauteous offspring to their breast,  
 With sweet emotions feel their bosoms glow,  
 That no such sorrows they are doom'd to know;  
 Then round his shrine weave the ne'er-fading bays,  
 And to his mem'ry pour—immortal lays!" p. 112.

The other poems are on pleasing topics, which cannot fail to interest the attention: we heartily wish this ingenious lady success: she has, we understand, just opened a boarding-school for young ladies at Islington.

LIX. POEMS, by PETER BAYLEY, JUN. ESQ. Sm. 8vo. 200 pages. Miller.

THIS volume embraces a variety of poems, but none of any great length: many are fraught with sprightliness and classical allusions: the subsequent sonnet was written at Barmouth.

"SONNET.

"At Barmouth.

"Freed from the couch of sickness, grief, and pain,  
 Hither the fainting sufferer comes, to lave  
 In the cool freshness of the bracing wave  
 His languid limbs; if so he may regain  
 The thousand blessings that compose the train  
 Of rosy health. And, oh! if aught can save  
 From the dark precincts of the gloomy grave,  
 Barmouth! 'tis thee, and all thy sylvan reign:  
 Wild are thy rocks, sublime thy mountains rise,  
 White are the sails beneath thy suns that glide,  
 Sweet are the sounds that steal across thy tide,  
 Balmy are all thy gales, and fair thy skies;  
 But, ah! with thee can I forget my sighs?  
 Will the sharp pangs that rend my heart subside?" p. 83.

LX. MATERIALS FOR THINKING. By W. BURDON, A. M. 8vo. 400 pages. Hurst.

THESE materials are a kind of essays, thirteen in number, written with spirit and freedom: the subjects are, liberality of sentiment; human inconsistencies; imagination; characters; feelings; character and conduct of Bonaparte; education; and political economy. The first paper shall be inserted: it is a fair specimen of the whole.

"LIBERALITY OF SENTIMENT.

"Liberality of sentiment is the greatest ornament of man: it softens all the harshness arising from differ-

rence of opinion, it lessens the frequency of private quarrels, and makes the Jew, the christian, and the infidel, live at peace with each other. This amiable character, though justly deserved by the first teachers of christianity, has in very few instances ever belonged to any description of christians since their times; for sentiments of intolerance are early to be found in the writings of the fathers; and there is no establishment of religion which does not condemn to eternal punishment all those who refuse to believe what the church enjoins. The liberality of true philosophy is even more extensive than that of christianity, for it esteems no opinions, merely speculative, to be essential, but estimates every man's merit by his conduct; and we every where find that philosophers are benevolent towards each other. But all mankind are not philosophers; for with most men violence is the test of sincerity, and to be liberal is but another name for being indifferent. Such, however, have yet to learn, that sincerity in opinions is to be shewn only by actions, and that belief is a personal affair. What I should believe, no man has a right to dictate or enquire: what I do, concerns others only so far as it may affect their interests. To be liberal is only a virtue, because the perversity of the world has sanctioned the contrary: it is strictly that whichever man has a right to expect, because no man has a right to say to another, 'You ought to believe what I believe;' for belief should proceed from conviction, and conviction is not at every man's command.

"Liberality, though not inconsistent with a belief of our own, forbears to interfere with the faith or hopes of another; and all attempts to dictate to others are violations of that pure spirit of philosophy, whose only weapons of conversion are, advice and argument; whereas the instruments of persecution are various, keen, and cruel; for though (thanks to the temper of the times!) those coarse correctors of heresy, the gibbet and the stake, are now out of fashion, yet the ingenuity of power has invented other methods of enforcing silence or belief, not quite so effectual, but more painful to the mind of the sufferer. The force of parental authority, the influ-

ence of riches, the hopes and expectations, the feelings and passions, of men, have all been employed to effect that similarity of belief in things indifferent, which, were it obtained, could be of no advantage to any of the parties.

"The generality of the world are ignorant, illiberal, and little qualified to judge of speculative opinions. If a man thinks for himself, and ventures to give a reason for his sentiments, they harshly and hastily condemn him, without being able to enter into his motives; but they are much kinder to each other; for so long as a man does not pretend to give a reason for what he does, they suffer him to enjoy his ignorance in quiet, and leave him to do as he pleases; but to him who maintains any singularity of opinion, they cry out, 'heretic! infidel! atheist!' and treat him with every degree of insult and contempt.

"To quarrel with our friends for difference of opinion is peevish and ridiculous: it is like a spoiled boy who cannot get every thing he wants, and then falls a crying in a pet. Why should any man dislike another merely because he thinks different from him; for if a man's actions are just, kind, and honourable, of what consequence is it to the world, much less to any individual, from what motive they proceed? Some men do good because they think it for their interest; others, because they conceive it to be the will of God; and others, because they conceive it to be conformable to the eternal rule of right and the moral nature of things; and if their actions neither disturb the peace of the world nor interrupt the harmony of social intercourse, what right has any man to say, 'You ought to think otherwise?' Opinions are of consequence only as they lead to actions; and when actions are destructive of public or private peace, it is the right of society to protect the safety of individuals by laws and punishments. To inroach on the right of thinking, is to invade liberty in her inmost sanctuary, and to reduce the greatest part of mankind to the rank of automata; for if a man's actions are not the result of his own conviction, he might as well never think at all, but act like a puppet, at the will of his mover. The



professed object of all compulsion is uniformity of sentiment: an object, no doubt, desirable in matters of consequence; yet experience proves, that all attempts to produce it by force destroy their own purpose; for when left to themselves, men are generally more alike in their opinions than when controuled by others. Truth is uniform and consistent, but error is multifarious, and the effect of constraint; and so natural is liberty to man, that the more he is dictated to, the more likely he is to do wrong. Though some men affect to say, that variety is desirable in all things, yet it is not to be denied, that, in things of importance, the greatest similarity of opinion, consistent with liberty, is to be wished for; but in things that are indifferent, the greatest variety produces the greatest pleasure. Liberality, therefore, which leaves every man to think and act as he pleases, is the best remedy for difference of opinion, and the surest promoter of peace and harmony among all parties.

"Liberality of sentiment relates not only to religious and political differences, but consists also in a benevolent attention to the failings and ignorance of our fellow-creatures in all ranks and stations: a man of true liberality never judges harshly of the conduct of others: he makes allowances for the defects of education and the errors of judgment: he estimates with impartiality the opportunities and advantages which those who do wrong have had of knowing better; and whenever he can put a favourable construction on the conduct of any human being, he never imputes it to a bad motive, but, at most, to a false conception of things.

"A liberal man will advise, but he will never dictate; because he must wish that every man should be allowed the free exercise of his own judgment in things which concern his own happiness; and where it is necessary to resent an injury, he will do it more as a painful duty than a pleasure, and without insult, violence, or malice; so that the person corrected, if he has any feeling, will be more hurt by such generosity than he could have been gratified by his own ill-nature. To love those that hate us, though a precept of our religion, is beyond the reach of our nature; the utmost that

can be expected is, forbearance from injury. Liberality is a god-like virtue, for it arises only from superior intelligence: ignorance and illiberality are always found together. Whatever be his rank, profession, or pursuits, a liberal man will treat those of others with respect, and even where he differs most widely, will forbear to insult or injure; for even in politics and religion, which divide men the most in their opinions, it is possible to differ materially, and yet to be tolerant and gentle, to seek to convert without dictating, and to give advice without offence. Liberality of sentiment gives an amiable cast and colour to all a man's words and actions, and distinguishes one man from another more than any other good quality, for it is more extensive in its operations. Other virtues can only be exercised at particular times, and towards particular persons; but liberality is perpetually requisite: it is called for in judging and in acting, in counsel, in debate, in the senate, the pulpit, and the bar: it is shewn towards our friends and our enemies; to the wicked, the ignorant, the foolish, the learned, and the good; to all ages, sexes, and complexions. And even the virtuous are not above its beneficence; for it palliates their indiscretions, and prevents their good from being evil spoken of; it endeavours to make virtue more amiable, and to soften the deformity of vice; it pardons the errors of youth and pities the vanity of beauty; and wherever it is possible to extenuate the faults and failings of our frail nature, it covers with a veil of kindness what cannot be totally concealed.

"The vices of the heart are alone beyond its gentle influence, and can never be touched by its power: they are hard, obdurate, and inflexible, and yield to no mildness or generosity: they must be treated as they treat others, for liberality is lost upon them. Avarice, meanness, selfishness, cruelty, and dishonesty, deserve no quarter; and he that is not their enemy, is an enemy to the world, for they desire no friends, and are at open hostility with every thing noble, generous, or beneficent. So great is the weakness of human nature, and such is the force of prejudice, that there are men who are liberal in some things and not in others; for where the passions are

strongly excited, liberality is apt to be forgotten; and such is the superior importance of religion and politics, that men the most liberal in other respects suffer themselves on these subjects to be led away without examination, and, from the implicit faith which they attach to certain opinions, think themselves justified in reprobating all those who differ from them, and, contrary to the mildness of their nature, use a degree of severity when they speak of such differences, which nothing but the importance of the subject could ever produce or palliate.

"The good effects of liberal sentiments can never be sufficiently felt and understood, till they are contrasted with those of an opposite quality; for such is the constitution both of the natural and moral world, that virtue and beauty derive all their lustre from their opposites. Illiberality is generally connected with the worst of our passions; for he whose mind is engrossed by any one of these, has no consideration for the feelings or the comfort of those who surround him.

"Ambition, envy, pride, malice, hatred, jealousy, revenge, and avarice, are passions which endure no rivals, either good or bad; every thing must yield to their gratification, or be sacrificed to their power: the gentle voice of moderation or reason are never heard in their presence; a benevolent feeling for the wants, ignorance, and desires, of other people are never thought of for a moment; and he who dares in any instance to oppose their power will feel, whether he deserves it or not, the violence with which they bear down all before them, right or wrong. Liberality stops to examine into the true state of things, and mildly interprets the motives of others; but illiberality never deigns to reflect any further, than that such and such things are contrary to her opinion or interest. The illiberal man wishes all people to think as he does, even in trifles; and where he has power will compel them to do so. If he is a father, he will esteem his children only as they accord with his own sentiments, or cease to oppose them. If money is his favourite object, he will despise all other pursuits, and expect them to do the same: he will pay no attention to their feelings, pleasures,

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or sentiments, if they differ from his own, and will estimate all their merit by its conformity to his own standard. If he is devoted to pleasure, he will consider it a want of spirit in others not to be the same, and despise all those who have any other amusements than balls, plays, and routs. If his propensity is gaming, he will esteem every man according to his proficiency in dice and cards, and entertain a mean opinion of any one who should prefer the pleasures of rational conversation to a party at casino, whist, or hazard. Illiberality of sentiment is not limited to any rank or station, for the great are often more illiberal than their inferiors; and there is no species of illiberality more disgusting than that of people who live in what they please to call the world. They consider every man who is not of their own set and circle as nobody, or one whom nobody knows: whatever be his talents, virtues, and acquirements, like good works without faith, they are counted dead, if he has not a knowledge of what is called the world; that is to say, an acquaintance with a certain rank of people and the places of fashionable resort: and this contempt for the vulgar, as they are called, is now considered as the test of good breeding among people in higher life. Formerly, a general civility to all ranks was the mark of polished manners; but now, it is enough to be well received by a certain set, and the rest of the world are considered as heathens and barbarians. In the choice of his society, every man has a right to exercise his own discretion, and to consult his own pleasure; but those who appear in public places, where there must be a mixture of ranks with some small shades of difference, are certainly expected to treat all persons in whom there is nothing peculiarly disgusting with liberality and respect, and not to confine their attentions and civility to those only with whom they are particularly acquainted; which is, in fact, to say, You are not good enough to speak to us, therefore keep your proper distance. Such a want of liberality tends to make the great odious, and to lessen that veneration for superior rank which can only be preserved by superior good manners and affability.

"The most common and the most

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pardonable species of illiberality is that which measures other people's ideas of happiness by our own: it is narrow minded, but it is natural; for self is the first thing with every man, and what makes him happy he easily thinks must make others so. Some men consider riches essential to happiness; others believe a certain rank and station in life indispensable to comfort, and think the slightest variation from it must be misery. How often have I heard a young man or woman who has married a few degrees below that they were brought up in, reprobated and pitied: 'O, poor thing!' says some goodnatured old lady who never was in a house worse than her own, and has all the comfort that money can procure, without exertion or trouble, 'O how I pity her! however, she has no one to blame, it is all her own fault.' when, perhaps the poor creature is far happier than those who insult her with their pity. Though not rich, she may be contented; and if her enjoyments are not costly, they may be refined, simple, and elegant. To let people be happy in their own way, is a mark of true liberality; and if they are not happy, to endeavour to make them so, is kindness and benevolence.

"The illiberality of learned men is not less frequent nor less disgusting than that of others, yet certainly more excusable; for nothing has a greater tendency to make men think well of themselves than the possession of superior knowledge; and it is natural that those who have in general fewer opportunities of comparing their talents and acquirements with the rest of mankind than others have should be apt to estimate them at too great a value, and depreciate the merits of others. Nothing tends to soften the violence of prejudice so much, as an extensive acquaintance with mankind, in all ranks and degrees; and yet it is not altogether wonderful (though certainly not defensible), that they, who, after the most extended knowledge of the world, feeling their own superiority, and seeing it confessed by others, should sometimes be arrogant or contemptuous towards their inferiors.

"Similarity of opinion is often mistaken for liberality of sentiment, and we are apt to conclude, that they who think as we do, think liberally;

yet this mistake does infinite harm, for it deceives us with the idea of acting with propriety while we are doing exactly the reverse. The dissenter sometimes thinks every churchman must be illiberal, while those of his own persuasion he considers as men of enlarged sentiments. Liberality, however, does not consist in a man's own opinions, but in the tenderness and respect which he shews to those who differ from him: it is not an opinion, but a feeling: it is not what we think or believe, but what we think of others, that makes us deserve the name of liberal; for though freedom from prejudice is one part of liberality, yet to respect the prejudices of others is a greater; and it is certainly that part which most contributes to the peace, comfort, and pleasure, of society.

"We are apt, by a very common mistake, to confound indifference with liberality; and a man who has no opinions of his own is often said to be liberal to those of others; a degree of praise to which he has properly no claim; for the most liberal men are generally the most tenacious and best convinced of their own opinions; and as they feel how much it cost them to arrive at conviction, they pardon with more ease the mistakes of others. There are some men who have never given themselves the trouble to think much on any subject; yet, if they never interfere with other people's opinions, pass in the world for very liberal, good sort of men, and are never troubled with doubts or difficulties: they look steadily to their interest, and generally succeed in obtaining respect, consideration, and money. Liberality of sentiment is scarcely consistent with any establishment of religion; for the fundamental article of them all is, the belief of their own superior excellence. Yet it is not on this account alone that they are illiberal (for this belief, in philosophy, is thoroughly consistent with the fullest indulgence to others), but in those establishments which are well endowed, the riches of the superior clergy induce them to maintain a mean opinion of those who dissent from the faith of the church; for such is the debasing effect of interest on the human mind, that we generally despise those who are superior to its temptations; and the dissenter is not so

much laughed at by the haughty churchman on account of his difference of opinion, as for his tattered coat and humble dwelling; for the patience with which he submits to the frowns of fortune, while he sees others enjoying her smiles; such is the illiberality with which delicacy of conscience is regarded by the degraded votaries of interest and preferment. The intolerant and illiberal spirit of the Romish church is now almost extinct: adversity has humbled her, and taught her forbearance and tenderness for the belief of others; and she is now content to enjoy her own in quiet, without insisting upon its being received by all the rest of mankind, on pain of being condemned to eternal punishment. The protestant establishment now seems to take place of her ancient rival, in sentiments of intolerance; but the time is fast approaching, when the liberality of true philosophy will teach her moderation and forbearance.

"Liberality of sentiment is the result of the free exercise of our reason; for the more this faculty is cultivated, the more ready we are to make allowance for the errors and excesses of our fellow creatures: nor is there any danger to be apprehended from its most unlimited exercise: it may contradict or endanger many establishments which were formed in ages of ignorance, but it can never injure the happiness of society; it may oppose our prejudices, but it can never deprive us of any thing truly valuable, because it tends to the highest improvement of our nature. The more our minds are cultivated, the greater will be the conformity between our expectations and our happiness; the more uniform will be the conduct of men to each other; and this is the true character of liberality.

"A liberal man is impartial in all his sentiments, and never suffers his judgment to be directed by narrow or private motives; but shews an equal tenderness for the failings of one man as of another; and considers, that however ridiculous any man's sentiments or conduct may appear, yet that they are the result of his impressions, and consequently cannot be altered but by contrary impressions; and, therefore, though he may wish to advise or laugh him out of his follies, he will forbear to insult or injure. A

liberal man will never be a party man, nor will he ever believe or reject any opinions from private, interested, or personal attachments: he will never be hasty to believe evil reports, even of his enemies; for as he will always be desirous to act from a knowledge of the truth and the actual state of things, he will never hastily give credit to what may be false, for any thing he knows to the contrary: were this disposition more general, we should seldom see private quarrels either long or violent; for what is it that gives importance to trifles in all such disputes, but the readiness with which people tell and believe all they hear, and the eagerness with which they listen to any ill-natured story to the prejudice of another? A liberal man will never suffer his sentiments to be biassed by national or local sentiments, nor even by those of kindness or friendship, but will be as ready to reprove the faults of his countrymen or friends as those of any other individuals, and this he may do without any breach of affection or friendship, for neither of these requires us to surrender the free use of our opinion, nor the exercise of our impartiality. It is only men of weak and narrow minds who conceive themselves bound to defend their friends on all occasions and at all hazards. There is no species of illiberality more strikingly offensive than that which gives an unjust preference to our own country, or to past times. The Greeks called all nations barbarians but themselves; and there are few modern nations who do not think their own country superior to any other. To love the place and the people where and among whom we have been born and educated, is consistent with the natural effects of early impressions; and if those impressions have been pleasant, it is impossible to do otherwise; but to give them upon all occasions; and at all times, such a preference to others, as to think nothing excellent which is not in some measure connected with them, either by nature or resemblance, betrays a want of reflection, or a degree of obstinacy, totally inconsistent either with true philosophy or a manly liberality. The privileges of age, or the pity due to those who have lost the friends and companions of their youth, may induce us to pardon the talka-



tive, overbearing partiality of those who think nothing excellent but in past times, and despise the present generation, compared with those who have lived before us; but there is little excuse for those who praise the times which they know only by report, and seem to exalt the ancients merely to depress the moderns.

"Boileau and Racine were right, when they maintained, against Perault, the superiority of Greece and Rome, in works of imagination and criticism, in poetry, oratory, and history: but sir W. Temple was guilty of unpardonable illiberality, when he extended that preference to arts and sciences; for in these, no doubt, (and nothing but blindness can deny the fact) our superiority is manifest. To be liberal in money, deserves little praise, compared with liberality of sentiment: the one frequently arises from ostentation and vanity; the other can only be the result of a cultivated mind, or a generous heart; for it respects the feelings, prejudices, and sufferings, of others; it pays many debts which are not strictly obligations of justice; it supplies the defects of law; and, where all other motives cease to operate, liberality enjoins purity in our own conduct, and that candid interpretation of other men's which, more than all our other virtues, tends to sweeten and adorn society. A liberal man will be no less tardy to condemn than others are to acquit; he will, therefore, never pass a censure on whole bodies of men for the faults of a few, or even of many, individuals; but will estimate every man by his own merits, and not by those of his countrymen or acquaintance. In relieving the poor, he will consider their mental as well as their bodily wants; and if he sometimes meets with ingratitude, greediness, or cunning, he will impute them to poverty and ignorance; and when he considers how little the best education does for the rich, he will not wonder that the poor, who have none, can do so little for themselves, in subduing their evil propensities: he will remember that alms-giving is not the whole of charity, but that the more estimable parts are, moderation and forbearance. A liberal man will always be ready to receive advice, when well intended, and will always sup-

pose others to act from good motives, till he knows to the contrary; for though, in the rude commerce of the world, he will meet with many who have no regard for anything but their own sordid interest, he will not, on that account, be more prone to suspicion, and will forbear to think men dishonest, till he finds out their treachery: thus he will preserve his own happiness, and constantly avoid unjustly injuring the characters of other men; for he who is prone to suspicion must always be unhappy, and very frequently unjust.

"The greatest happiness arising from liberality of sentiment is, that it excludes some of the meanest and most contemptible passions, such as envy, jealousy, and malice; for it is impossible that a man who fully exercises his reason should be subject to the low suggestions of these passions, either in public or private. To enter into a noble competition with our rivals, either in fame or honour, is worthy of a great and liberal mind; to be meanly envious of the superiority of others, is weak, illiberal, and contemptible. Emulation creates exertion and enterprize, but envy and jealousy can arise only from conscious weakness and timid submission: he who emulates, is generous; he who envies, is mean and wicked; to admire a rival, is magnanimous; to hate him, is cruel and contemptible: and to acknowledge from whom we receive kindness, is another mark of liberality. To acquire sentiments of liberality, is not the work of a day, nor a month, but of years: they are generally the fruit of early instruction, for those opinions which we acquire in our youth make the deepest impression and are longest retained. It is of great consequence, therefore, that the passions and opinions of young people should be early submitted to the discipline of reason, that they should be early taught to see things in their true light, and attach no exclusive merit to any sectarian principles of religion; for nothing tends so much to inflame the worst of our passions and narrow the greatest minds, as religious bigotry. To teach young people that no religion which promotes the happiness of man can be contrary to the will of God, is to give them a lesson of liberality which will do them



more good than volumes of divinity; and this will by no means tend to make them indifferent to all religion, because it has nothing to do with the merits of any, except in one point; and whatever religion cannot stand that test may safely be pronounced false.—So much for youth:—now to those who are more advanced in life, and have formed opinions and prejudices unfavourable to other people's belief, I should recommend the perusal of the most liberal writers: if they are churchmen, they should read the works of Hooker, Taylor, Mede, Locke, Hoadley, and Shipley: if they are dissenters, let them study Lardner, Watts, and Doddridge: and if they are infidels, let them read the last chapter of Volney's Ruins, and they will learn to limit their researches to the material world, to leave the world of spirits to more intelligent beings, and be satisfied that all religion ends in morality." p. 30.

We shall add the conclusion of the essay on education.

"The design of education being not to disguise but to improve nature, we should, in all our instructions, take her for our guide; for without this, though we should succeed in making children accomplished, we make them neither useful nor amiable. The great difficulty is, to find out where nature is to be followed and where controuled. Education resembles artificial landscape; nature is the ground-work of both, and in both she must be heightened, restrained, improved, adorned and cultivated. The passions are the spring and motive of all our actions; yet without they are directed to proper objects, and restrained within proper limits, they become the cause of evil and misfortune to ourselves and others: society, without them, becomes a scene of insipid monotony; and without they are limited, it becomes a scene of misery, confusion, and tumult. Men who, either from the effects of education or a selfish regard to their own interest, live under a perpetual disguise, destroy all mutual confidence, and neither themselves enjoy, nor impart to others, the happiness of social beings; while, on the other hand, they who are too open, and coarse in the expression of their feelings equally disturb the har-

mony and decorum which sweeten and adorn society.

"Another great end of education being to teach young people to exercise their judgment properly, parents should dictate to them very sparingly, and never but in things where, from their tender age, it is impossible for them to be able to distinguish, between two things of opposite natures, which is right. The great use of reason is to discriminate: to separate truth from error is the great art of life, and this can never be done by implicitly following the judgment of others; because that can never be discovered without the most laborious search, after a great length of time, and by the efforts of many individuals: the more, therefore, every man's judgment is left to its own exertion, the more likely that man is to discover some particle of truth, which may add to the general light and dispel the mists of error; for on every subject there is darkness, and much yet remains to be discovered, which must be for ever hidden, till every man can say, 'I believe a thing to be so and so, from my own judgment, and not merely because I am told so.' This, to some people, may appear impossible; but let it be remembered, I by no means wish it to be understood that every man should discover some great truth; I only mean, that, when it is discovered, every man may be able to say, 'I believe this, because it is true, not because I am told so;' for truths, once discovered, are simple and intelligible to the meanest apprehensions.

"Now to arrive at this desirable purpose, young men should be early taught to do every thing that they can do for themselves; nay, even to think for themselves. Advice, in some cases, may be requisite; and if they are modest, and properly conscious of their own weakness, they will ask it when they are at a loss; yet such advice by no means supersedes the exercise of their own judgment. Let them read for themselves, and select for themselves, when they have arrived at the age of twelve or thirteen; and let them read without prejudice or prepossession: if they have been properly educated before they arrive at that age, they may read without dan-

ger, for nothing strengthens the judgment like exercise.—The rules and advice which have here been given for the education of children differ, in many things, from any thing which has hitherto been proposed: they may not be generally adopted, till time has reconciled men to their novelty; for education, at present, depends on the state of society; when the state of society depends on education, both will probably be improved. Education now receives the impulse which it ought to give, and submits to the necessity which is imposed on it by things of inferior moment: every thing valuable in the existence of men and states depends on the formation of the youthful mind; and yet that formation is generally left to the controul of chance, rather than guided by design and method. The republic of Sparta affords a proof how much education can do in forming the state of society; for the manners, laws, and customs, of that people were all changed, in a few years, by education. But it will be said, that there the instruction of youth was public and uniform, and consequently must effect its purpose more rapidly than when left to the will of individuals. To this it may be answered, that though, in Sparta, every thing public originated from the powerful mind of one man, and consequently the effects of that advice were likely to be more immediately and powerfully felt than in the present state of society, when every individual, by means of the press, is left to form his own judgment, and to address himself, if he pleases, to that of others, yet the effect of this difference, though slow, is not less sure, for when just principles of education are once admitted, their operation must be regular and extensive.

“The great difficulty in writing upon the subject of education is, in laying down precepts which shall be suited to all ranks: this, indeed, is almost impossible, for there are so few things which can be common to all, that more cannot be done, than to make the rules for forming the mind as general as possible, and leave them to be applied by the discretion of parents in all ranks. The studies which are suited to a man of fortune cannot be proper for a peasant, nor are the

same virtues required of the two; yet there are some things common to all men: sobriety, temperance, moderation, honesty, and economy, are equally suited to all ranks and characters: these are not relative but positive virtues; they are equally the interest, and tend to promote the happiness, of the rich and poor; they are adapted to all times and seasons, and can never be out of place; yet to recommend liberality and munificence to those who have not the power to do more than provide for their necessities, is mockery and insult; and to tell a rich man that he should be patient and contented with his lot, is little less than laughable. The cultivation of the mind by those virtues which are common to all ranks, and by the pursuits which are adapted to different stations, is the great secret of education, and without this is duly attended to, every thing else is either culpable or ridiculous; yet the principles which are here laid down for education are meant to be as generally applied as possible, and adapted, with some slight variation, to all ranks and degrees. But there is one profession whose institution and whole employment are so totally opposite to every thing here intended, that I feel the necessity to except it particularly from all that I have ever wished or looked for in the instruction or ultimate destination of youth. The profession of a soldier is, in all respects, so contrary to every principle of reason and justice, that it admits not of the slightest vindication: power has sanctioned it, and custom has reconciled us to its enormities; but nothing can change the eternal nature of things, and make the murder of innocent victims either just or honourable; for in every instance in which war has been undertaken, the men who, by their ambition and intrigues, have decided the contest by means of those who were innocent of the quarrel, and, finally, unconcerned in the event; by men whom ignorance or necessity had compelled to be their dupes, and betook themselves to fighting because they could find no other employment. Let any man coolly and impartially examine the history of the past and the present times, and say, whether every dispute between nations

might not have been settled by negotiation, if the parties had been so disposed; and whether every thing should not be resorted to rather than force; for whoever is the cause of shedding man's blood, except positively to save his own life, is guilty of murder. The fact, however, is, that mankind have so long been accustomed to this barbarous mode of decision, that they never think of any other; yet, notwithstanding the force of custom, the appearance of necessity, the sanction of time, the power of example, the danger of delay, the strength of our enemies, and the urgency of the case, no war can be justified by that party who has not exhausted every means of conciliation, and proposed every scheme of settling differences, without resorting to the sword. To what purpose is it to educate a young man with all the sentiments of liberality, generosity, and humanity, to make him accomplished, enlightened, and virtuous, and give him ideas of philanthropy, benevolence, and affection for his species, if they are all to be obliterated by the horrible inconsistency of making him a licensed robber, or a murderer by profession?" p. 329.

LXI. NARRATIVE POEMS. By  
I. D'ISRAELI. 4to. 55. pages.  
Murray.

A Node, the poet to his favourite critic—the earler and carrier—Cominge—and a tale addressed to a Sybarite, constitute the contents of this volume. The stories in each piece are well told, and conveyed in pathetic expressions. Mr. I. D'Israeli is well known to the literary world by his prose and poetry. The description of the abbey of La Trappe is thus strongly delineated.

" 'Twas where La Trappe had raised  
its savage seat,  
Of grief and piety the last retreat,  
And dark the rocks, and dark the forest  
lay,  
And shrill the wind blew o'er the abbey  
grey,  
House of remorse, of penitence and care,  
Its inmate grief, its architect despair."

" ' The founder, or rather reformer,

" The shepherd from the stony pasture  
flies,  
No music warbles in those silent skies;  
Where in the wilderness the cypress  
waves,  
The pale-eyed votaries hover round their  
graves;  
Silence and solitude perpetual reign  
Around this hermit-family of pain!

" Mark the drend portal! who with-  
out a tear  
Forgets the murmuring earth to enter  
here?  
As the deep solitude more sternly grows,  
With social tenderness the pilgrim glows;  
And, while he reads the awful lines  
above,  
Turns to his native vale and native love.

" Lo Death, the pale instructor! guards  
this porch,  
And Truth celestial waves her mighty  
torch!  
Far from the world's deceiving path we fly,  
To find a passage to Eternity!" p. 231.

Love is also finely described in the following nine lines.

" Then thus Myscida to th' adoring  
maid:  
'Tis Love! by soft-souled Sybarites  
obey'd.  
Jove hung this orb in air! Love's shining  
eyes  
Mantled the earth with flowers, and broke  
with light the skies.  
This is the god who strike through ev'ry  
zone!  
Where life can breathe, that life is all  
his own!  
Loud with the god the darting tygress  
raves,  
And leaves her children in th' unguarded  
caves:

of the severe order of the monks of La Trappe was the abbé Rancé, whose romantic adventure with his mistress is so well known. As the last effort of despair he planned this institution: among the frightful austerities there practised, were those of perpetual silence, midnight prayers, manual labours, and digging their own graves. The story of Cominge may be found in a little novel by Madame Tencin.

" \* The following inscription was placed on the gate of the abbey.  
' C'est ici que la mort et la vérité  
Elevent leur flambeaux terrible,  
C'est de cette demeure, au monde inaccessible,  
Que l'on passe à l'éternité."

The softening power the timid pigeon  
 seeks,  
 And from a mother's nestling fondness  
 breaks :  
 Love gives a soul to plants, they bend to  
 meet,  
 Their green blood dances and their pulses  
 beat.  
 All earth, all heaven, the child of pleasure  
 bless'd,  
 But chief he reigns in man's imperial  
 breast." p. 50.

**LXII. POEMS, consisting of Elegies, Sonnets, Songs, &c. and Phantoms, or, the Irishman in England, a Farce, in two acts. By T. JONES. Fcap. 8vo. 130 pages. 4s. 6d. Peck.**

SEVERAL of these pieces have already been laid before the public, and are now collected together, with others which never yet appeared from the press. The work is published by subscription, and the author seems grateful for the success he has experienced, though he boasts not of the advantages of a classical education. Two specimens will be sufficient: they are neat and impressive.

" TO THE MOON.

" Hail Cynthia! smiling regent of the  
 night!  
 Thy bright effulgence round the world  
 displays,  
 To lead the traveller, a welcome light  
 That guides him thro' dire danger's  
 chequer'd ways.

Full oft at night, as, 'neath thy genial  
 ray,  
 To solude my lonely steps I bend,  
 In contemplation by thy light I stray,  
 While pensive thoughts my inward bosom  
 rend.

Thence, through the vast expanse of nature  
 led  
 By meditation, fancy soaring flies,  
 Till o'er me Somnus' poppies kindly  
 shed,  
 In slumbers close my far exploring  
 eyes.

Be mine the joys retired spots bestow,  
 Earnest of pleasure, solace sweet of  
 woe." p. 21.

" Lines on the death of an infant.

" Bound for the regions of eternal day,  
 Where saints and angels endless bliss  
 enjoy,  
 Eliza's spirit early took its way  
 To those bright realms where grief shall  
 ne'er annoy.  
 Envied release! from future evils freed;  
 Where not a vice has o'er the bosom  
 stole:  
 Thy faultless heart (while here, how many  
 bleed!)  
 Meets the reward of an unblemish'd  
 soul.

Yet o'er thy urn we drop the woe-fraught  
 tear,  
 And to thy mem'ry breathe the heav-  
 ing sigh,  
 Since thy lov'd voice no more salutes the  
 ear,  
 No more thy pleasing form attracts the  
 eye.

Thy playful attitudes no longer please,  
 No more thy father takes thee to his  
 arms;  
 Nor dost thou now cling round thy mother's  
 knees,  
 Blessing thy parents with thy infant  
 charms.

Ah, death relentless! who, with haggard  
 mien,  
 So oft alarm'st the man of worldly  
 fame,  
 By this sweet babe thy terrors were not  
 seen,  
 Nor felt she dread at thy tremendous  
 name.

Few years were pass'd, and those in  
 harmless mirth,  
 Tracing the paths of innocence, she  
 smil'd:  
 When sickness bent the rose of health to  
 earth,  
 Ere vice, insidious, had her heart be-  
 guil'd.

'Tis past! the awful scene of death is  
 o'er.  
 Few joys she lost, for few this world  
 can give;  
 But life is gain'd, to last for evermore,  
 Who but like her would die, in joys to  
 live?" p. 52.

The popularity of Mr. de Phillip-  
 stal's phantasmagoria gave rise to the  
 farce, which, though unacted, may  
 be read for amusement: its chief ob-  
 ject is to describe the effects of such  
 exhibitions on a mind nurtured in the  
 school of superstition.

LXIII. EPIGRAMS. *In two books.* By  
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impose this little volume are sixty-  
five epigrams, on a great variety of  
subjects. Our readers will be satisfied  
with a few of them: we shall take  
them as they come, which method of  
selection will afford a fair specimen of  
their merit and tendency.

## I.

"Through life what different motives  
tend  
To lead to one determin'd end!  
Thus Tom would starve (though wanting  
bread)  
Before he'd ask a mite of Ned;  
And Ned (though sure that Tom must  
want it)  
Would see him starve before he'd grant  
it."

## II.

"To be a guest at Draco's sumptuous  
board,  
You hail him friend to virtue, foe to  
vice:  
Integrity's my wealth—I can't afford  
To buy a dinner at so dear a price."

## III.

"See Flavia shine at Park or Play,  
And men of taste their homage pay;  
Nor do I judge in haste—  
They toast her beauty: such the case,  
They must (who'er admire her face)  
For painting have a taste."

## IV.

"Off in a chaise flew Ned and bride  
(The knot as hastily was tied);  
Far from the busy town they seek  
A calm retreat, and stay'd—a week:  
When, with such speed as took them  
down,  
The pair arrive again in town:  
His friends appear, and wish him joy—  
'Ah!' cries the now experienc'd boy,  
In vain you strive to soften fate,  
Your wishes are a week too late."

## V.

"Charles, like a miser, hoards his  
share of wit:  
He's past threescore, and ne'er produc'd  
it yet!

## VI.

"Thy house, friend Edward, I confess,  
Is such as very few possess;  
Vol. II.

Rich are thy wines, and, as for plate,  
The sideboard totters with the weight;  
Thy glass and china too might vie  
With aught that meets the curious eye;  
Thy pictures very few would set  
Sufficient value on; but yet  
Thy furniture is incomplete—  
Thy files can't boast of one receipt."

## VII.

"You're a fool," mutters Harry: says  
Thomas, 'That's true...  
So must any one be who expects sense  
from you.'"

## VIII.

"Rich Timon's board displays the best,  
And Carlos, made a welcome guest,  
Through vanity, is apt to boast  
It is his wit that rules the roast:  
Trifler! to know the truth 'tis fit...  
'Tis Timon's roast that rules thy wit." p.5.

LXIV. CALISTA, or a Picture of  
*Modern Life, a Poem in three parts.*  
By LUKE BOOKER, L.L.D.  
4to. Button and Son.

THE author of this poem, known  
to the world by other produc-  
tions, has here satirized the vices of  
the fashionable world: the frequent  
violation of connubial ties is the just  
subject of reprobation. The follow-  
ing lines shew the spirit and freedom  
with which the poem is written.

"Who but a parent can a parent's joy  
Conceive, when to her breast, devoid of  
guile,  
Caress'd, caressing, clings her dazling  
boy,  
And owns his mother with a dimpling  
smile?  
The tear of rapture in her eye the while  
Glistening: thus o'er the brilliant star of  
even  
Transparent, oft are seen the new-born  
dews of heav'n.  
This rapture, O each happy pair, is  
your's  
Who with congenial virtues fondly trace  
The paths of wedded love; whose flame  
endure,  
Though, evanescent, ev'ry youthful  
grace  
Fly from the form, and fade upon the  
face—  
Lo! in thy blooming progeny is view'd  
Each grace that once was your's, with  
added charms renew'd."



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